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# SEVEN YEARS' RESIDENCE

IN THE GREAT

# DESERTS OF NORTH AMERICA

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BY THE

ABBÉ EM. DOMENECH

Apostolical Missionary : Canon of Montpellier : Member of the Pontifical Academy Tiberina, and of the Geographical and Ethnographical Societies of France, &c.

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ILLUSTRATED WITH FIFTY-EIGHT WOODCUTS BY A. JOLIET, THREE PLATES OF ANCIENT INDIAN MUSIC, AND A MAP SHOWING THE ACTUAL SITUATION OF THE INDIAN TRIBES AND THE COUNTRY DESCRIBED BY THE AUTHOR

In Two Volumes

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ERRATUM.

The lettering of Illustration No. 7. should be "Dacota Chief."

ZUÑI.

# SEVEN YEARS' RESIDENCE

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# GREAT DESERTS OF NORTH AMERICA.

## PART V.

### ORIGIN OF THE AMERICANS.

### CHAPTER XXIII.

HISTORICAL TRADITIONS AND PECULIARITIES OF THE INDIANS. — ALGONQUINS. — APACHES. — ASSINNIBOINS. — ATHAPASCAS. — BENEMES. — CAJUENCHES AND CUCHANS. — CHACTAS. — CHEROKEES. —CHICKASSAS. — CHINOOKS. — CHIPPEWAYS. — COCO-MARICOPAS. — CŒURS D'ALÈNE, OR NEEDLE-HEARTS.

THE particular origin of the different tribes can be divined for the most part only by inference; for their historical traditions are of such doubtful authenticity that but little weight can be attached to them. These traditions may be divided into five categories: 1. Those which relate to the creation of the Indians by the Great Spirit, and their formation in the centre of the earth or elsewhere; 2. Those which speak of the deluge; 3. Those which recount the combats of their ancestors against monsters, giants, imaginary or emblematical animals, and which correspond to the fabulous era of the Greeks;

4. The history of their emigration into the country which they inhabited at the time of the arrival of the Europeans in the fifteenth and sixteenth centuries; 5. Their relations with the Europeans since that period. The first four categories are so extravagant, absurd, and obscure, that it is impossible to obtain from them any light as to the chronology and history of these people; we shall, however, mention a few of them; for on the subject of legends and traditions we hold the opinion of Heeren, quoted by General Daumas in the preface to his work on the Great Desert: "Even when their explanation can only be conjectural, it shows at least how instructive traditions which appear invested with a purely fabulous character may sometimes prove, and how the marvellous element in their composition disappears as soon as they are considered from the point of view of the people with whom they originated." *

Most of the tribes of the north and west admit, like the ancient Mexicans, of a transatlantic origin. Many authors are of opinion that these populations came from Asia by Behring's Straits; and Colonel Hamilton Smith, in his "Natural History of the Human Race," maintains that this part of America may have been visited even by the natives of Polynesia.

Without returning to this subject, which we treated in the first six chapters of this work; we shall at present only speak of the historical traditions, of the civil organisation, and of the actual state of the Indian populations, adding some remarks on their geographical position and statistics, and mentioning in alphabetical order the most important tribes

* The Political Institutions and Commerce of the Nations of Antiquity.

and those which are least known, or which merit particular notice on account of some characteristic and interesting feature. According to Mr. Schoolcraft, it would appear that at the end of the fifteenth century the Indian tribes of North America formed seven principal groups, called, Appalaches, Achalaques, Chicoreens, Algonquins, Iroquois, Dacotas, and Shoshonees. These groups were composed of a certain number of tribes, clans, or families, separated from each other by territorial divisions and by difference of language and customs. But as this classification has but small historical value, and, as among these groups nations existed which were entirely distinct from their neighbours in history, customs, and language, such as the Natchez, the Uchees, and all the tribes of New Mexico, of Gila, of Colorado, and of the shores of the Pacific Ocean, we have attached but little importance to it. It throws indeed no light on the primitive origin of the Americans, and we are obliged to follow quite an opposite course, specifying only the particular characters, moral or physical, which modify the general type of the Indians in their physiology, their cosmogony, or their civil and political history.

*Algonquins.*—This was the most powerful and numerous people of the American continent; it comprised nine tribes, among which were the Iroquois, the most ferocious and warlike of all. The Algonquins inhabited the country north of the St. Lawrence, and the southern part of Upper Canada; they number at the present day scarcely 6500 souls. The first French immigrants appear to have employed the name Algonquin in a generic manner: they often applied it to the Ottowas, to the Montagnies, to the Muskogees of Canada, to the Black-feet Indians of Upper Missouri, to the Kinsteneaux, the Miamis, the Kickapoos,

the Illinois, the Kaskaskias, the Pottawatomies, and many other tribes. It is certain that this nation was once very considerable, and that traces of the Algonquin language are still met with in Florida, Virginia, the valley of the Hudson and that of the Connecticut, in New England, New Brunswick, and Nova Scotia.

The Algonquins preserve the tradition of a foreign origin and of a sea voyage. For a long time they offered annually a sacrifice of thanksgiving for their happy arrival in America. These Indians, according to Mr. John Johnston, emigrated from Florida into Ohio and Indiana, where they remained. Some of their Sachems relate that, according to the fathers of the tribe, Florida had been inhabited by white men, who were acquainted with the use of iron instruments, and that many trunks of trees, cut with such instruments, had been discovered by their ancestors.

*Apaches.*—Under this name are generally comprised the Chiricaguïs, the Gileños, the Lipans, the Llaneros, the Mescaleros, the Mimbrenos, the Navajos, the Taracones, the Tontos, the Xicarillas, and the Gutahs.

The Apaches are undoubtedly the most important nation among the Indian tribes of New Mexico; they are also the people over whom the American Government finds most difficulty in establishing any control. They extend their ravages from the desert called the Jornada del Muerto to the town of Durango, and through all the northern valley of Rio Grande. They generally lie in ambush in groups of ten, to await the passage of caravans not protected by troops or by a sufficient number of men; after having pillaged men and waggons they make their escape to their own country at full gallop, before the news of their appearance can reach the neighbouring

settlements. Not courageous by nature, they depend mainly on the rapidity of their horses to escape the chastisement due to their depredations. On their return to their own territory, they light great fires on the hills, to warn each other in case of pursuit, which, however, is rarely attempted, being difficult and dangerous. The principal difficulty in punishing these marauders lies in the impossibility of making them fight; as soon as they see a small armed force they disperse and disappear by paths impenetrable to all but Indians, and only meet together again in places of perfect security. In fact, sixty men well armed might cross the whole territory of the Apaches without risking any attack from the natives.

In their marauding expeditions these Indians carry away children and women, for the purpose of selling them afterwards, or of making them slaves: they are generally cruel to their prisoners, and are less intelligent and less courageous than the Pawnees and the Dacotas; they have no ambition but for theft, and their most warlike expeditions have no other object than to plunder some small farm, or obtain possession of cattle. Their country is ill adapted for agriculture and is almost entirely destitute of game. Still the Apaches do cultivate some patches of land, but their food consists chiefly of the flesh of the animals they obtain by theft, and of piñones, or the fruit of the pine-tree.

1. The *Chiricaguïs* derive their name from the mountains which they inhabit; their neighbours on the north are the Moquinos and the Tontos; on the east, the Gileños; and to the south of their territory lies the province of Sonora.

2. The *Gileños* inhabit the mountains which border the

Gila; New Mexico is to the north of their territory; the American frontier to the south; to the west are the Chiricaguïs, and to the east the Mimbreños.

3. The *Lipans* form one of the most important tribes of the southern part of North America; they hunt and maraud in the north-west of Texas, in the state of Cohahuila, and in the country surrounded by the Llaneros and the Comanches. Their number is supposed to be about 10,000; their skin is brown rather than red, and some of their women are very beautiful.

4. The *Llaneros* (a name which signifies inhabitants of the plains) occupy the great prairies situated between Rio Pecos and Rio Grande; they are surrounded to the west by the Mescaleros, to the north by the Comanches, to the east by the Lipans, and to the south by the province of Cohahuila. The tribe of the Llaneros, very numerous and very warlike, comprises three subdivisions: the Lipiyanes, the Llaneros properly so called, and the Natajes.

5. The *Mescaleros*, or drinkers of mescal (a liquor extracted from the maguey), dwell in the mountains near the Rio Pecos and the Rio Grande; their country is bounded by that of the Taracones on the west, by that of the Comanches on the north, that of the Llaneros on the east, and the desert of the Bolsom de Mapini on the south.

6. The *Mimbreños.* — These Indians derive their name from the river called Los Mimbres (willows). Their territory is situated between that of the Gileños, New Mexico, and the province of New Biscay. This tribe is very large, but offers no remarkable character.

7. The *Navajos* are the most northern of the Apache tribes; they inhabit the elevated plains and mountains of the country which bears their name; they do not lead a

wandering life like the other tribes of their nation. Their villages (*lugares*) are ten in number, namely: Agua Salada, Carrizo, Cerro Cavezon, Cerro Chato, Cevolleto, Chellé, Chicoli, Chusca, Guadelupe, and Tumecha. These Indians are of a European, rather than an Asiatic or American type; their skin resembles that of our southern nations. Intelligent agriculturists, and good shepherds, they live in ease and abundance on a vast territory, bounded on the west by the Moquinos, on the north by the Yutahs, on the east by the Pueblos of New Mexico, and on the south by the Gileños and the Chiricaguïs. The Navajos raise sufficient corn, fruit, and vegetables for their own use. Their flocks and herds are estimated at 30,000 head of horned cattle, 500,000 sheep, and 10,000 horses, asses, and mules. Most of these animals are stolen from the Mexicans. The Navajos also carry off children, women, and men from the ranchos, and treat them as slaves. This is one of the most prosperous tribes, and it increases every day in number. It counts now about 15,000 souls.

8. The *Tarracones* are another great tribe, dwelling in the mountains situated between Rio Grande and Rio Pecos.

9. The *Tontos* are, of all the Indians, the tribe least known to the Spanish authors, and which offers us the least interest; they wander on the extreme western frontier of the country of the Apaches, surrounded by the Papagos, the Coco-Maricopas, the Moquinos, the Gileños, and the Navajos.

10. The *Xicarillas* inhabited in former times the forests of the same name, in the northern region of New Mexico, but they were driven thence by the Comanches, and retired to the outskirts of the province, between Pecuries and Taos. According to Governor Charles Bent, whose information, however, is not always exact, it would seem

that this tribe has at the present time no fixed residence, but that it leads an erratic life in the northern part of New Mexico. The Xicarillas, or Jicarillas, are indolent, and not very brave; their territory being ill supplied with game, and the fear of the other Indians preventing them from venturing far, they live almost entirely by the depredations they commit on the small Mexican ranchos. They manufacture a sort of pottery which resists the action of fire, and exchange it for articles of prime necessity which the Mexicans procure for them. The Xicarillas do not number 1000 individuals.

11. The *Yutahs* are subdivided into four great bands: the Noaches, the Payuches (whom we believe to be identical with the Paï Utahs), the Tabiachis, and the Sogups, who live in perfect harmony on the north-eastern confines of New Mexico, and at a distance of 500 miles to the south of the great tribe of the Zaguaganas. The population of the Yutahs may be estimated at 5000 souls. Their country abounds in stags, deer, bears, and all sorts of game. These Indians are enterprising, bold, and warlike; they used to make frequent descents from their mountains to steal and plunder the ranchos, herds, and waggons which were within their reach; now they remain quietly at home, thanks to the vigilance of the Americans, who watch and keep them in check.

It is difficult to determine the exact number of the whole nation of Apaches, but from what we have said of the tribes of which it is composed, it is evident the total must be very considerable. We are acquainted with no historical tradition relating to their first settlement in the region they inhabit.

*Assinniboins.*—These Indians, 14,000 in number, inhabit the north of Upper Missouri, and hunt the buffalo

NAVAJO CHIEF.

as far as the Lake Winnipeg. According to their traditions, and, above all, their language and their physical type, they would appear to be descended from the great nation of the Dacotas; but it is impossible to ascertain at what period the separation took place. The name of Assinniboins, or boilers of stones, was given to them on account of their extraordinary mode of boiling meat. They dig a hole in the ground, and place in it a piece of buffalo-leather, which they fill with water and meat; they then heat stones, which they throw into the water to make it boil. These Indians are tall in stature and graceful in their movements; they drape themselves majestically in their beautiful garments of buffalo skin. They wear their hair so long that it falls below their knees; and when nature has refused them such luxuriant tresses, they supply the deficiency by artificial means. The Assinniboins are passionate lovers of the dance, and excel in all sorts of games and gymnastic exercises, being gifted with extraordinary dexterity and boldness. We shall have occasion to speak of them again when we treat of the manners and customs of the Indians.

*Athapascas.*—These Indians possess traditions of their past history, according to which they lived formerly in a country inhabited by a very unfriendly and ill-conditioned people; before arriving in the territory they now occupy, they crossed a great lake full of islands, where they suffered much from cold and hunger, in consequence of the perpetual winter and the great quantity of snow. They landed on the banks of the Coppermine River, then very rich in copper ore. Mackenzie, who has been a great traveller among the Arctic tribes, remarks that the Athapascas themselves believe they came from Siberia, and that, in truth, their costume and their habits have many points of

analogy with those of the inhabitants of the coast of Asia. The Athapascas live near the lake that bears their name. They are the parent stock of several nations, among whom are the Chippeways, the Apaches, and many other tribes of the north and west.

*Benemes.*—The only prominent trait of this numerous tribe is a character of great effeminacy; their territory, which extends as far as the Gulf of California, consists of the finest pasture grounds and magnificent forests, in which immense quantities of wild grapes are found. These Indians are very kind to strangers.

*Cajuenches* and *Cuchans.*—These two names are sometimes regarded as synonymous, but we believe they belong to two different divisions of one tribe, which forms a part of the great nation of the Yumas. The Cajuenches, who are about 3000 in number, live on the banks of the Colorado, in a charming country; they cultivate maize, beans, pumpkins, and all sorts of melons, and, when the produce is insufficient, live on fish. The Cajuenches are of a gay and lively nature, and passionately fond of dancing, which is their chief pastime. Their villages resemble entrenched camps, the huts being surrounded by a very strong palisade. The Cuchans number about 5000; their villages are scattered on the two banks of the Colorado, at the distance of 15 miles from Rio Gila. They are a well-made race of men, of noble appearance, active and intelligent; they take pleasure in painting their bodies, and are particularly proud of their hair, which they cut across the forehead at the height of their eyebrows and arrange behind in plaits, which fall on the shoulders and sometimes reach the heels.

*Chactas.*—This nation is one of the most considerable of the southern part of North America, for it numbers

from 20,000 to 25,000 souls. Their new territory, to the south of the Canadian river, is divided into four districts, each having an independent chief. The Cherokees have purchased from them, for a large sum, the privilege of residing on a part of this territory. The capital thus acquired the Chactas have invested in commercial enterprises which yield them 75,000 francs a year, which revenue is applied to the maintenance of free schools and academies, where the young Indians receive an education suited to their wants. The Chactas are neither sanguinary nor cruel, and theft is very rare among them; the life and property of travellers are perfectly safe in their country, which may be traversed in every direction without the slightest danger. These Indians no longer flatten their heads, as they did formerly, and as the Chinooks still do, a circumstance which has led to the supposition that these two tribes have a common origin; but it must be remembered that the Chinooks flattened the heads of their children by the pressure of a board or a small pad of leather, while the Chactas produced the same effect by means of a bag of sand which they placed on the head of the new-born child.

Some writers maintain that the Chactas came from Kamtschatka, and cite the following tradition in support of this opinion:—

"The Chactas dwelt formerly in the west, on the other side of the great snowy mountains*, when a *great medicine-man*† advised them to emigrate towards the rising sun. They immediately set out on their journey,

* Probably the Rocky Mountains.

† Medicine is synonymous among the Indians with *mystery, mysterious, marvellous.* See below, where we speak of the customs of the Indians.

guided by a mysterious rod which the *medicine-man* held in his hands, and protected by a dog which prevented the wild beasts from injuring them. Every evening, when they encamped for the night, the rod was planted in the ground, and of itself took an inclination towards the south-east, indicating the direction they were to follow. At last, when they had arrived in Alabama, at a place called *Colline qui penche*, the dog disappeared, and the rod remained upright and solidly fixed in the ground. The Chactas understood that they had arrived at the end of their journey, and settled in that country, where they remained until their recent emigration to the frontiers of Arkansas. In all the narratives of the Indians, mention is made of fantastic or mysterious objects and of imaginary animals, which are merely emblems, and must only be regarded as figurative."

The word *Chactas* signifies charming voice: this name was probably conferred on these Indians because they had doubtless great aptitude for music and singing. Before their emigration to the frontiers of Arkansas they occupied a vast region in Alabama, and, above all, in Mississippi. They possessed more than fifty villages between the Mississippi and the Tombecbee, between the lands of the Colapissas and the Biloxis, on the lakes of Pontchartrain and Borgne, and the country of the Natchez, the Yazoos, and the Chickassas. They were able to bring 25,000 warriors into the field of battle; but, as few of them knew how to swim, they suffered greatly in their wars with their neighbours. Notwithstanding the tradition we have related, the origin of the Chactas is not known with any certainty; their appearance in the south of North America was so sudden that they seemed to spring out of the ground like mushrooms. They are

renowned for their hatred of duplicity and their love of truth: one of their chiefs, having been guilty of falsehood, was driven from their territory and banished to an isthmus on Lake Pontchartrain, which thenceforward was called Lying Chief's Point.

*Cherokees.* — Of all the Indian tribes the Cherokees made the greatest progress in civilisation, and suffered the most in consequence; for their prosperity excited the jealousy of the white men, and became the cause of their forced emigration towards Arkansas. Their territory formerly occupied a part of the States of Alabama, Georgia, Mississippi, and Tennessee, and covered a superficies of 12,500 square miles. This magnificent country, perfectly watered and wooded, and containing vast pasture grounds, had become, under the intelligent management of the Cherokees, a real paradise on earth: it was stocked with immense herds of horned cattle, horses, goats, sheep, and pigs; the fields, admirably cultivated, produced every description of vegetables, fruit, and corn. There were boats on the rivers, for the transport of provisions and other merchandise. At the sides of the roads, which traversed the country in all directions, were found inns offering every convenience for travellers. Previously to their emigration the Cherokees employed nearly 1300 slaves in the cultivation of their lands.

By their laws white men enjoyed the same privileges as themselves, except only the right of voting at elections and of eligibility to public office. When we speak of the government of the Indians in general, we shall give some interesting details regarding that of the Cherokees in particular. For the moment we will merely mention, that at the commencement of the republic the United

States regarded this tribe as an independent nation. It is much to be lamented that the same policy was not adhered to; we should not have so many acts of injustice to deplore on one hand, nor so many massacres perpetrated on both sides.

By an act of the legislature of Georgia, passed on the 20th December, 1830, it was decreed that all the laws of that state should be put in force in the country of the Cherokees. "On and after the 1st June, 1830, all the Indians residing in the aforesaid territory were to be subject to the laws and regulations which might thenceforward be promulgated. All the laws and customs established and in use in the territory of the Cherokees were annulled, and no Indian or descendant of an Indian could be called as witness in any trial where the defendant was a white man."

This decree shows the spirit by which the representatives of Georgia were animated, and the impossibility of the Indians living under such a government. It was at this period they were obliged to emigrate to Arkansas; but they departed with such reluctance and under such unfavourable conditions, that the unfortunate nation preserved no traces of its former distinction. We do not think its population can be estimated now at more than 15,000, whereas before the emigration it was more than 22,000, and increased notably every year. The historical traditions of the Cherokees are unimportant, and are scarcely distinguishable from those of the other tribes of the Achalaque group, to which they belong.*

*Chickassas.*—These Indians have the same tradition as

* In the work of Mr. Samuel Drake some interesting particulars of the modern history of the Cherokees are to be found.

the Chactas with regard to their origin, or rather their emigration from the west of Alabama, under the guidance of a magic rod and a great dog, which disappeared in the Mississippi. They have not preserved any clearer recollection of the names of the hostile tribes through which they had often to fight their way. This emigration, according to all probability, took place subsequently to the discovery of America by Christopher Columbus, for the historical traditions of these people mention white men whom the Chickassas were to meet with and avoid, in order not to contract their vices. It is added that the Whites were the favourites of the Great Spirit, who had revealed to them the manner of communicating together without speaking, and at any distance; that he had taught them to live without the help of the chase, and to make for themselves whatever they wanted, while he had taught the Indians nothing but the chase.

After their establishment on the left bank of the Mississippi, the Chickassas had frequent wars with the Chactas, Creeks, Cherokees, Kickapoos, and Osages, and with the French, being almost always victorious. They possess now 17,580 square miles of good land, situated near the Washita, the Blue Boggy, and the Canadian rivers.

*Chinooks.*—These Indians live to the south of the mouth of the Columbia; they may be regarded as the distinctive type of the tribes to the north of the Oregon, for it is in them that the peculiarities of the population of these regions are seen in the most striking manner. In form and feature they show all the characteristics of the Mongolian race. They are of low stature and square build, with a wide face, flat nose, and eyes turned obliquely outwards. The resemblance of which we have spoken is increased by their head-dress, which, like that of the Chinese, is conical,

and protects the head from the rain. It is among these savages that the compression of the skull is carried to the greatest extent; it is effected immediately after the birth of the infant, as we shall show hereafter. The Chinooks, like the Cathlamaks, the Clatsops, and the Wahkiacums, live principally by salmon-fishing; they rarely hunt deer or elk. It is among these tribes that the contrast between the hunting and the fishing Indians is seen most strikingly. The savages of the prairies being almost always on horseback, scouring over the wilderness in quest of plunder, finding their subsistence only by means of continual and violent exercise and combats, feeding principally on animal food, are in general well-made and vigorous. Their limbs are developed; they are spare in form, and of martial bearing. Those, on the contrary, who live by fishing, who are constantly sitting or stooping in their canoes, are of short stature and ill made; their legs are crooked, their hips large, and their feet flat and broad. They are also very inferior in muscular power, and afford altogether a striking example of the influence of the mode of life on the human constitution. The Chinooks, Clatsops, Cathlamaks, and Wahkiacums are in reality only four clans belonging to the same tribe; they separated about the middle of the last century, in consequence of a quarrel among their chiefs. These Indians hold the use of whisky in profound horror, and have the utmost contempt for those who are addicted to it. They have preserved no tradition relating to their origin or their history.

*Chippeways.*—This great tribe, which numbers about 30,000 souls, is established in the neighbourhood of Lake Superior. These Indians possess innumerable legends on a great variety of subjects, which form their delight, and are transmitted from generation to generation; but, as

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they are for the most part the offspring of a brilliant and poetical imagination, they have but little historical value. Of all the Indians actually existing, the Chippeways are those who have best preserved and improved the art of pictography. They are not only a very intelligent people, but one of the bravest among the brave. They have no traditions of their early history, except that they came "from the country where the sun rises," and it is impossible to divine whether this tradition relates to their arrival on the American continent, or to their emigration to the region they now inhabit, subsequent to their settlement in the New World. It is at least beyond doubt that they came from the coast of the Atlantic to the shores of Lake Superior. Their language, customs, and manners would seem to indicate that they are connected with the Algonquin race, being the most populous branch of that great nation.

During a long period the Chippeways were constantly at war with the Menomonies and the Sioux; the following tradition has been preserved as to the origin of this war, which continued several centuries. Long before the Whites set foot on the American soil, there existed at the mouth of the river of the Menomonies a large town belonging to the Indians of that name, and governed by a very powerful chief, who had the control of the river at that point. A little higher up in the country were four towns belonging to the Chippeways, and governed by a chief whose renown was spread far and wide. This Chippeway chief married the sister of the Menomonie chief, and had by her a son. The two tribes lived on friendly terms, until one day the Menomonie chief caused the river to be barred in order to prevent the sturgeons from making their

way up the stream. This measure occasioned a serious famine among the Chippeways; and their chief, having learned what his brother-in-law had done, sent his son to pray that the bar might be removed, so that the fish might come up the river as formerly. The Menomonie chief, far from acceding to the request which his nephew conveyed to him in respectful terms, laid hold of the young man's head and passed under the scalp the bone of a deer's leg, cut to a point, saying: "That is all I can do for you."

The poor lad without making any reply returned to his tribe, taking care to cover his head. When he had assembled the principal warriors, he uncovered his head, and showed the bone which traversed the scalp, and his head all inflamed by the wound. Then he said: "See how I have been treated. We must take the battle-axe and depart to-morrow morning to avenge the insult which has been offered to a warrior of your tribe." The young man himself naturally became chief of the expedition, and he commanded his warriors to massacre all who resisted, but to take his uncle alive, which they succeeded in doing. Then the nephew took a small sturgeon, and forced it into the throat of his uncle, saying: "Since you are so fond of this fish, you shall be allowed to keep one until your death." The bar was removed from the river, and the Chippeways were relieved from famine. But the Menomonies formed alliances with neighbouring tribes, and waged a war with their ancient friends, which was destined to be fatal to all.

*Coco-Maricopas.* — These Indians inhabit the banks of the Gila, near Ascension River. They are about 3000 in number, and are divided into several bands. They belong to the nation of the Pimas, and have the same language, manners, character, and costume. They are, however,

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rather taller, have more aquiline noses, and their manner of speaking and acting is more open and decided. These two tribes have a real aversion to war, and a profound attachment to domestic and tranquil life. This disposition does not proceed from a want of courage, for they have always kept the Apaches at a distance, and prevented them from encroaching on their territory. It arises from a very high feeling of morality, which is indeed so all-powerful with the Pimas and Coco-Maricopas, that those among them who transgress the laws consecrated by custom are punished far more by the general reprobation under which they fall than by any corporal chastisement. Their honesty is remarkable; indeed, all the tribes in general of the Colorado and Gila are very just in their dealings among themselves and with strangers.

The Coco-Maricopas have migrated gradually from the Gulf of California towards the Gila. They were met at the end of the seventeenth century by Father Kius, one of the apostles of California, who mentions them in his letters. At the commencement of the present century they had arrived, at least in part, at the mouth of the Gila. There can be no doubt that this tribe is a remnant of the ancient half-civilised populations of Mexico; but they have preserved no historical traditions relating to their various emigrations.

*Cœurs d'Alène*, or *Skitmishes*.—These Indians are settled near the Lake Skitmish, at the extremity of the River Spokana. They live on roots, small game, and fish. Some of them have begun to cultivate the potato with great success. The name Cœurs d'Alène was given them by the first Whites who visited them, and who were Canadians belonging to the great fur companies. One of these latter, who was very avaricious and parsimonious in his dealings,

attracted especially the attention of the savage chiefs, who designated him as the white man with the heart of a needle, meaning that his heart was keen and of small capacity. This expression amused the Canadians so much, that they christened the whole tribe by the name their compatriot had received. Very probably the names of Flat-heads and Pierced-noses were given in the same manner to the Selishes and the Sahaptins.

## CHAP. XXIV.

COMANCHES. — CORBEAUX. — CREEKS. — DACOTAS. — DELAWARES. — HUECOS. — IOWAYS. — IROQUOIS. — KALAPUYAS. — MANDANS. — MINATAREES. — MOJAVES. — MOQUIS. — MUSKOGEES. — NATCHEZ. — NOCHES.

*Comanches.* — THIS is the most considerable tribe of the southern deserts. It extends from the Witchita Mountains as far as New Mexico, and is divided into four bands, called respectively the Cuchanticas, the Tupes, the Yampaxicas, and the Eastern Comanches, each of which is commanded by a chief of its own. The district these Indians inhabit is also divided into parts, designated as northern, middle, and southern. The Comanches of the northern and middle districts feed almost exclusively on the flesh of the buffalo, and consequently have received from their neighbours the name of Buffalo-eaters.

Notwithstanding their barbarism, they show considerable kindness and hospitality to strangers. Grave and dignified, they take pride in the apparent coldness of their nature, and in the control they possess over their passions. When they consider themselves offended, nothing can arrest their vengeance; they have no idea of forgiveness, and think an offence can only be wiped out in blood. Those who travel in their country with their consent are hospitably entertained, served with great respect, and even treated with friendship.

On the arrival of the traveller, the natives take charge of his horse and baggage. If the horse gets astray, they do not let the traveller depart till they have found him; and when the animal's disappearance is attributed to some marauder, the delinquent is punished in presence of the stranger who has received hospitality. These Indians observe faithfully the treaties they make, and are less barbarous than the Apaches. Few warriors are so intrepid in battle; so bold in their enterprises, so impetuous in attack. They are continually at war with most of their neighbours, and live at peace only with the Mexican government. The four bands of which the tribe is composed are, however, perfectly united among each other, and the quarrels which occasionally arise among their members are never of any importance.

Several small tribes, bearing various names but speaking one language, and fragments of some tribes which were once powerful, live under the protection of the Comanches, with whom their relations are very amicable, a circumstance which has led many writers erroneously to conclude that these tribes were branches of the Comanche family. In their hunting expeditions they pursue the buffalo as far as 38° of N. lat., and southwards into Mexico to within 500 miles of the capital. Before the establishment of the American military stations they went even as far as Matamoros, near the Gulf of Mexico; but they rarely advance now beyond the northern valley of the Bruzos, the Colorado, and the line of San Antonio, at Eagle Pass. The terror these Indians inspire is so great, that a few warriors often succeed in carrying off hundreds of Whites and thousands of horses or mules from the most populous settlements. It is even related that a single Comanche once entered by broad daylight the town of Durango, and oc-

casioned such a panic that all the doors of the houses and shops were shut immediately. This bold savage remained more than an hour on the public place, and walked triumphantly through the deserted streets, until at length a Mexican captured him by means of a lasso noose. The men whom they make prisoners in their excursions they generally adopt into their tribe after a long space of time; as to the female prisoners, they either marry the Indians or become their servants.

Notwithstanding the respect the Comanches show to those Whites with whom they are on friendly terms, they have a half-defiant, half-derisive air, which seems to say that such friendly relations are based only on interest. They treat the tribes or bands who live under their protection with an air of superiority bordering on arrogance, not to say contempt. They never consult them, nor permit them on any occasion to express their opinion. Each warrior has a powerful and swift war-horse, which is the treasure he holds dearest, and from which he parts the most unwillingly. He never mounts this steed except for battle, for parade, or for hunting. The Comanches of the prairies never do any manual work; their wives do it all. The men fight, hunt, smoke, eat, drink, and sleep, and think themselves the lords of the universe. They are insensible to the charms of civilisation; they know neither poverty nor riches, nor vice nor virtue, and care very little for the vicissitudes of fortune. Their sole property, besides the domestic utensils necessary in an encampment, consists of horses and mules, of which they possess a great number. They find happiness in this never-varying condition, exempt from perplexities, ambition, and crimes. No authority save that sanctioned by the people themselves has any control over

them. The chiefs are guided by the advice of the old men, who frequently appease the dissensions which arise among the young warriors, whose love of glory too often leads them into endless wars. He who steals the greatest number of horses is the most esteemed in the tribe. Sometimes six or eight young men depart together on a distant expedition, with no other resource than their horses. They often go in this manner more than a thousand miles across desert countries, and bring back all the horses they can succeed in stealing. These dangerous expeditions, which often last from eighteen to twenty months, cover with glory those who venture on them.

The mode of life of the Comanches bears a striking resemblance to that of the Arabs. If we were here to trace a parallel between the two nations, we could show a singular analogy in their habits on a great number of points. These Indians are of middle stature, their skin is rather coppery or tawny than red, their lips are thin, and they have aquiline noses and black eyes and hair. They have but little beard, and never cut their hair, which they wear long, mingling with it on particular occasions silver ornaments and pearls. Except their moccasins and gaiters, they wear no clothing but a buffalo skin or a blanket, in which they robe themselves with dignity. The number of the Comanches is variously estimated, but we may place it at 20,000 or 30,000 without risk of exaggeration. They belong to the great nation of the Shoshonies. The only historical traditions they possess relate to their emigration from the west of the Rocky Mountains and the Great Bay to Texas. They remember that when they began to emigrate, more than two centuries ago, they met with small Spanish colonies (probably Mexicans of New Mexico), with whom they sojourned for some time. The Spaniards married

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the Indian women, and the Indians the Spanish women. Subsequently, the Comanches went down into the prairies to hunt the buffalo, and formed new alliances with the people of the country. At last they arrived in Texas, after a hundred years passed in the north-western countries. At this period they were not yet acquainted with the use of tobacco, which they learned from the Wecos, who had cultivated that plant for a long time. The Comanches believe that the part of Texas which they now inhabit was peopled before their arrival by a great nation. Perhaps they allude to the Aztecs, whose numerous establishments extended as far as the present New Mexico, before their expedition to conquer the empire of the Toltecs.

*Creeks.*—This great nation, numbering nearly 20,000 souls, inhabited, at the commencement of the nineteenth century, an immense territory extending from the North of Florida to the States of Alabama and Mississippi, but has since been forced to emigrate to the frontiers of Arkansas. These Indians derive their name from the great number of little streams called creeks which intersected their former territory. They are believed to be of southern origin, though their traditions point to the east, or the country where the sun rises, as their primitive home. Their modern history resembles that of all the other unfortunate tribes whom the governments of the southern States have persecuted, and forced to abandon the magnificent territory where their ancestors had dwelt for centuries, and where they enjoyed a tranquil and happy existence, to settle against their will in a country less favoured by nature, and which they regard as a land of exile.

*Crows.*—These are certainly the most aristocratic and best clothed of the Indians, if not the handsomest:

they are about 8000 or 9000 in number, are constantly at war with their neighbours, and daily bring home the scalps of the enemies they vanquish. The face of these Indians has a very peculiar character, and they are remarkable, moreover, for the immense length of their hair. Their face is the shape of a half moon; their nose has the same form; while their forehead retreats so much as to appear artificially compressed. This conformation is, however, quite natural. Their costume and their tents are extremely elegant, and their hair is so long that in some instances it has been seen to trail on the ground. The hair of their chief, called Long-hair, measured more than ten feet. Several of the superior agents of the American fur companies examined it minutely, and pronounced it to be natural, without any artificial additions, such as many tribes are in the habit of using. The Crows have no tradition as to their origin or history; they are settled on the banks of the Upper Missouri, and at no very remote period they will inevitably disappear, destroyed by the incessant wars they carry on against the Sioux and the Black-feet Indians.

*Dacottas.*—This is one of the greatest nations of the North of the United States, and is the parent stock of the following tribes: the Midewakantonwans, the Warpetonwans, the Waakpacootas, the Sissetonwans (called Chongasketons by Hennepin, and Songasketons by La Houton), the Yanktons, and the Tetons or Titonwans. The name Sioux, which is given to the Dacotas by the French and the Canadians, is an abbreviation of Nadouesciouz, the name these Indians bore formerly. This word Nadouesciouz, Nadonechiouk or Nadsnessiouck, or, better still, Nadonaisioug, is the plural of Nadonaisi, which in Ojibbeway means enemy. The word Dacota signifies confederation,

but it has been retained in a special manner by one alone of the tribes forming the confederation. It is probable that the Sioux, the Chippeways, the Winnebagos, the Menomonies, the Sacs and Foxes, the Ioways, perhaps the Otoes and the Omahas also, were originally Dacotas. All these Indian tribes, however, are subdivided to such a degree, that it is now very difficult to trace them to a common stock. Mr. Schoolcraft estimates the population of the Dacotas at only 8000 ; but we must take note, once for all, of the fact, that in the Indian statistics prepared by order of the American Government the numbers are generally below the mark. We feel authorised, by minute calculations, and on unquestionable data, to give 30,000 as the number of this population. According to Mr. Catlin, it is even 40,000 or 50,000.

Notwithstanding differences of dialect among the Dacotas, all the various branches of the nation understand each other without the aid of interpreters. Tradition says that their division into several tribes was occasioned by the dispersion of the game after the arrival of the Whites. The introduction of whisky has injured these Indians greatly, both morally and physically. Their chiefs complain bitterly of the dealers in spirituous liquors, and believe they have been sent among their people expressly to cause their ruin. They even remonstrated with the President of the United States, begging him to take pity on them, and not permit the Whites to bring the *fire-water* within reach of the Indian villages.

The Dacotas of Mississippi are more degraded than those of Missouri, the latter not having had so many dealings with the Whites as their eastern compatriots. These Indians despise the Whites, who cheat and deceive them as much as they can. They distrust the *Pale-faces*, who

have no respect for treaties or contracts. The Dacotas are courageous and warlike; they are rather above the middle height, their movements are elastic and graceful, and their appearance altogether is remarkable. They are somewhat addicted to nomadic habits, and hunt from the Mississippi to the foot of the Rocky Mountains. Their tribes are subdivided into forty-two bands, each commanded by a chief. As their country is abundantly stocked with buffaloes, they are well clothed, and enjoy a degree of comfort rarely found among people of their colour. We shall have occasion, in the course of this work, to speak again of this nation, and give some account of their knowledge of medicine, their songs and religious traditions. With regard to their historical traditions, we know of none concerning their origin, but some exist which give an account of their arrival on the territory they occupy at the present day. They made their appearance on the banks of the Mississippi about three centuries ago; but whence came they? They cannot answer themselves. All that we can gather from their narratives is, that they came from the north-east, and that on their arrival they found an Indian population (probably Ioways), who abandoned the place to them.

*Delawares.*—This tribe, formerly so powerful, and which still numbered 15,000 souls before its emigration, is reduced now to 1000 individuals; who are settled near their friends the Shawnees in the valley of the Canadian River, where they till the ground. We are not aware whether their modern history is known in Europe, for when we have been obliged to have recourse to foreign sources for the information necessary to complete our history, we have always neglected the French authors, whether lay or missionary, preferring to have recourse to American

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authorities, which, if not more exact, are at least but little known in Europe. The history of the Delawares being intimately connected with that of other Indian nations of equal renown, we shall be pardoned for dwelling on it somewhat at length.*

The Delawares, according to their traditions, lived several centuries ago in the western part of the American continent. Having resolved to emigrate towards the east, the whole population assembled, and after a long journey arrived on the banks of the Mississippi, where they met with the Iroquois, who, like themselves, came from the very far west and settled near the same river. The Delawares learned from their spies that the region situated to the east of the Mississippi was inhabited by a powerful nation called Allegavis; also that the latter had built large towns on the banks of the rivers which watered their country; the principal of these rivers, and also the chain of mountains occupied by the Allegavis were called Alleghanies, a name derived from that of the inhabitants.

When the Delawares arrived at the Mississippi, they asked the permission of the Allegavis to settle in their neighbourhood. This permission was refused, but they were allowed a passage to go and establish themselves farther east. Thereupon the Delawares commenced crossing the Mississippi, but when the Allegavis saw that the new comers were so numerous, they attacked those who had crossed, and threatened to kill all who attempted the passage of the river. The Delawares, exasperated by such treatment, held counsel with the Iroquois who had been witnesses of the negotiations, and the two nations

* We have borrowed some of the above details from the works of Mr. Barker on American antiquities.

joined together to conquer the disputed country. Having united their forces, they declared war against the Allegavis, and a series of battles followed, which cost a great many warriors their lives on both sides.

The Allegavis fortified their towns, and raised forts and walls near the rivers and lakes where their enemies frequently attacked them; but perceiving that the latter would certainly destroy all their fortifications in the end, they abandoned the country and fled towards the Lower Mississippi, whence they never returned. The Delawares and Iroquois divided the conquered lands; the Iroquois choosing those near the Great Lakes, and the Delawares establishing themselves farther south.

During a long series of years, perhaps more than 200, the two nations lived on friendly terms and increased considerably in population. Some enterprising warriors penetrated eastward as far as the ocean, which they called the Great Salt-water Lake. Enchanted with this excursion, they returned with brilliant accounts of the country they had discovered, and which they described as rich in game and fruits of all sorts, while the rivers and bays were full of fish and tortoises. Thinking this virgin soil was a gift to themselves from the Great Spirit, they began to emigrate thither in small bands, that they might not suffer from the want of provisions. They settled finally on the four great rivers called the Delaware, the Hudson, the Susquehanna, and the Potomac. Tradition says that the whole tribe did not emigrate, but that several clans remained behind, even west of the Mississippi. Be this as it may, the tribe finally resolved itself into three divisions, the largest of which, containing half the population, settled on the borders of the Atlantic, while the two others took up their abode to the east and west of the Mississippi.

Those on the Atlantic coast divided again into three tribes, two spreading themselves from the river Hudson to beyond the Potomac, and the third called Minsi or Munsi, remaining between the two others and the Iroquois. From these three tribes others detached themselves, and, having chosen new dwelling-places, received new names. Among these off-shoots, the most celebrated was the tribe of the Mohicans.

The Iroquois established on the banks of the St. Lawrence soon became the neighbours of the Delawares, whom they regarded with great jealousy, fearing to be sooner or later driven out of the territory they occupied by their powerful neighbours. In order to avert this misfortune they tried to involve the Delawares in quarrels with some distant tribes. This was not very difficult: every tribe has a particular mark on its tomahawks and arms of every description; the Iroquois assassinated a Cherokee, and left a Delaware axe by the body, that it might be supposed the murderer belonged to the Delaware tribe. This stratagem succeeded perfectly, and a bloody war soon broke out between the Delawares and Cherokees. Having discovered afterwards the treachery of the Iroquois, the Delawares resolved to revenge themselves by exterminating that tribe.

The Iroquois, who had hitherto been separated into tribes, living independently of each other, felt now the necessity of uniting to meet the common danger. They formed a confederation called the Six Nations. This was about the end of the fifteenth and beginning of the sixteenth century, and from this period dates the commencement of a series of the most bloody battles the New World has witnessed. The Delawares were generally victorious. It was during this war that the French landed in Canada,

and the Iroquois, not wishing them to settle in the country, took arms against them; but finding themselves thus placed between two fires, and despairing of subduing the Delawares by force of arms, they had recourse to a stratagem, in order to make peace with the latter, and induce them to join in the war against the French. Their plan was to destroy the Delawares' fame for military bravery, and to make them (to use an Indian expression) into old women.

To make the plan of the Iroquois understood, we must mention that most of the wars between these tribes are brought to an end only by the intervention of the women. The men, however tired of fighting, would not venture to speak of peace, lest they should pass for cowards. The women, by moving discourses, persuade the most furious combatants to bury their war-axes; they lament with a great show of feeling the losses incurred on both sides, the despair of widows, the grief of mothers; they adjure the warriors by all they hold most dear, to take pity on their poor wives, and on the children who weep for their fathers, to lay aside their arms and smoke the calumet of peace with their enemies. These discourses rarely fail in their effect, and the women place themselves in an advantageous position as peace-makers. The Iroquois persuaded the Delawares that it would be no disgrace to them to become women, but that, on the contrary, it would be an honour to a nation so powerful, and which could not be suspected of deficiency in courage or strength, to be the means of bringing about a general peace, and of preserving the Indian race from still farther extermination. As men, they would be feared, as women, they would be honoured and respected, and would have a right to interfere in the quarrels of the other nations, and

IROQUOIS.

prevent the shedding of blood. These representations determined the Delawares to become women, by asking for peace. The Iroquois sought none the less to put them at variance with distant tribes, and on several occasions even disguised themselves to fight the Delawares. But the latter soon discovered this new treachery, and in their fury would have totally destroyed the Iroquois, if their attention had not been diverted by the arrival of the Europeans. The Indians, amazed at all they saw, when such a multitude of white men disembarked on the southern and eastern coasts, held counsel together as to the course they should adopt, and in the meantime all intestine war was suspended. Subsequently to the arrival of the Whites, the history of the Delawares is that of all the Indian populations in the east; decimated by war, sickness, and the most revolting acts of injustice, some have become almost entirely extinct in the countries they had occupied in peace for centuries, others have scattered their bones on the road to a forced exile in the great western deserts. The Delawares have now become agriculturists, and from the Kansas to the fort of Leavenworth, as well as on the banks of the Canadian River, the traveller may admire their beautiful farms which lie scattered along the borders of the woods and prairies.

*Huecos.* — These Indians, called by the Americans Wacos, are, like the Witchitas, sometimes designated by the name Pawnee Picts, on account of their exaggerated tattooage. They have very prominent cheek-bones, and a savage aspect of countenance which is peculiar to themselves. This tribe is not particularly interesting, having no historical traditions, nor any custom worthy of mention. It was formerly much more considerable in number, and occupied with the Kioways the country near the sources of

the Red River, and the south-south-western part of the Rocky Mountains. One of their chiefs named 3000 as the number of their warriors; but we think this estimate very much exaggerated. These Indians have made a treaty with the Comanches to hunt together, and to unite their forces at any moment against a common enemy. The Kioways resemble the Comanches in appearance, as well as in manners and customs. They form one of the most numerous tribes in this southern confederation, and are, at the same time, from their ambiguous position, the least to be relied on. They possess nothing of the chivalrous character which distinguishes the Comanches. The Huecos, Caddoes, and Witchitas cultivate small farms, which render them independent of the chase for their subsistence.

*Ioways.*—This great nation, of which only a scattered remnant now exists, was formerly very powerful. The first French colonists called these Indians Ayouahs, or Ajoués. Before emigrating to the frontiers of Missouri, where they now are, they dwelt a long time in the valley of the Mississippi, whither they came from the south-west. They believe that their first parents were animals, and that all the Indians originally belonged to one tribe, and inhabited an island in the midst of a vast extent of water, situated in the direction of the rising sun; that their ancestors crossed this water in canoes made of skins, and then spread over the interior of America. The Ioways appear to have had such a passion for war that they broke the treaties of peace themselves had solicited, and fought on the first pretext they could find. The other historical traditions of these Indians relate to combats sustained recently with the neighbouring populations.

*Iroquois.*—In our account of the Delawares we have given a portion of the history of the Iroquois; moreover,

many French authors, and, above all, the missionaries who have inhabited New France during the last two centuries, have given very curious details, which it is unnecessary to repeat here, regarding this nation. We will only add, that the confederation of the Iroquois, by its valour and cunning, made itself feared by all the neighbouring tribes, and by all its enemies, whether white or red. This confederation, which was united far less by the ties of blood than by identity of language and of interests, already existed at the time of the discovery of America by Christopher Columbus. The wars in which these people were constantly engaged interfered but little with their attention to agriculture, which, together with the chase, enabled them to live in tolerable ease and abundance. The federal council consisted of delegates from all the tribes, but the latter remained independent of each other as regarded their internal administration. The delegates had the power of putting a *veto* on the general resolutions of the council; in short, the government of the Iroquois resembled that of the United States, but simplified and modified. They themselves valued their political system so highly, that, in 1774, Canassatego, one of their most revered sachems, recommended the commissioners of Maryland, Pennsylvania, and Virginia to imitate their institutions. "Our wise ancestors," said he, "established union and friendship among the five nations to render them powerful. We have thus acquired great authority among the neighbouring nations, and if you imitate us, you will greatly increase your strength." The Iroquois, who were remarkably intelligent, were acquainted with the art of pictography; nevertheless, their principal traditions are all oral, those preserved by means of figurative signs on skins and the bark of trees having very little historical

importance. They are, at the present day, very much reduced in number; and their political existence, annulled by American civilisation, no longer offers any interest.

*Kalapuyas.* — The description of the Kalapuyas will serve as a tolerably exact portrait, physical and moral, of nearly all the tribes of Columbia. The Indians of these latitudes are short, thick-set, very ugly, and dirty. They live in filthy huts filled with the remains of animals and fish; they bestow no care on their faces and persons, and their manners and customs are no less ignoble than their appearance. They have no energy except for debauch, for dancing, and gambling, and from these pursuits hunger alone has power to divert them. The Kalapuyas inhabit the valley of Willammet, above the falls of the Columbia, in the most fertile district of Oregon; formerly they were very numerous, but they have been reduced by disease to about 500.

*Mandans.*—These Indians have been objects of special study, as presenting curious peculiarities of type, customs, and religious belief. Some writers have supposed them to be descended from a Welsh colony, which, under the guidance of Prince Madoc, left the principality of Wales in 1170 (according to Drake, but much later according to Catlin), on a maritime expedition with ten vessels, and was never heard of more. It is supposed these adventurers reached America; and though we have little faith in the theory of the Mandans' descent from them, we give with pleasure all the arguments by which it is supported.

In the first place these Indians call themselves *Peuple de Faisans*, and yet the pheasant is quite unknown to them, while it is very abundant in Wales; moreover, the armorial bearings of Prince Madoc contained three phea-

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sant's feathers, and it is argued that his vassals, no doubt, transmitted this souvenir to their descendants, when they called themselves *Peuple de Faisans.* Another singularity worthy of attention is, that a tenth of the tribe of Mandans have from birth ashy grey hair. The men marked by this peculiarity are ashamed of it, and dye their hair red or black, while the women display it on their shoulders and breast as an ornament. There are other resemblances which might be pointed out. Their dialect has some analogy with the Welsh language, and their canoes, which are a kind of large baskets lined with leather, resemble those used even at the present day in Wales and on the northern coast of Ireland. The Mandans are more industrious than the other Indians, and are the only tribe who know how to make glass. As a last mark of distinction, their skin is less red than that of most of the other tribes. From all these facts it is concluded that the vessels of Prince Madoc entered the Gulf of Mexico, and sailed up the Mississippi as far as the mouth of the Ohio, at which point the first vestiges of Mandan villages are met with. These vestiges may be followed from point to point along the Mississippi as far as the Yellow Stone River, near which the Mandans are now settled.

According to their tradition they were the first people created by the Great Spirit. In the beginning they lived in the centre of the earth, where they cultivated vines, a shoot from one of which, having found an opening, grew up to the surface of the earth. One of the young men of the tribe climbed up the stem of the vine, and arrived at the spot where the Mandan village actually stands. Perceiving the fertility of the soil and the abundance of buffaloes in the neighbouring prairies, he killed several of these animals, and descended again to inform his compa-

nions of what he had seen; whereupon a multitude of them climbed up after him. Among them were two young and beautiful girls, who were much esteemed by the chiefs and warriors because they were virgins. There was also a woman, very fat and heavy, whom the others would not allow to mount; but as she was very inquisitive, she took advantage of a moment when she was left alone to climb up in her turn; the vine broke under her weight, and she fell dangerously wounded. The Mandans, who were still below, were made furious by this accident, which prevented them from following their companions to the surface of the earth; their ladder was destroyed, nor could their companions who had already gone up return to their subterraneous home. These latter then built the village they still occupy. More than a century ago the Mandans lived on the two shores of the Upper Missouri, 2000 miles from its mouth. They possessed there nine villages, surrounded by circular walls of earth; the largest measured more than eight acres, which proves that its population was very considerable.

From time immemorial the Mandans have been at war with the Dacotas and the Assinniboins, their inveterate enemies; and the great decrease in their number is no doubt attributable, in a great measure, to the combats they are incessantly engaged in. The small-pox made frightful ravages among them in 1832; it was even asserted by some writers that the whole tribe had perished, but this was an error; the Mandans still exist on the banks of the Yellow Stone River. We will terminate this sketch by stating that the colour of the hair of these Indians depends on a morbid state analogous to that known to exist in albinos. The skull and facial angle of these people present a superior development, not found else-

where among the Indians of the American continent, unless it be among the Iroquois.

The Mandans are of an agreeable character, and in their persons, no less than in their customs, present a subject of study of no ordinary interest. Though not of a warlike disposition, they nevertheless fight with rare bravery. Their villages, which are strongly fortified, protect them from marauders, and insure them a degree of security which has allowed them to make great progress in Indian manufactures.

*Minatarees.*—These Indians, called *Gros-Ventres* by the French, are about 1500 in number, and inhabit three little villages about three leagues from the settlement of the Mandans. They live under the protection of their neighbours, some of whose customs they have adopted, although the language of the two tribes is so different that they cannot understand each other. The Minatarees relate that formerly they formed part of a great nation, from which they were separated after a war. Probably they allude to the Folls, for, according to Lewis and Clarke, these people and the Minatarees formed only one tribe before the emigration of the latter. Flying from their enemies, they arrived poor, without horses and without tents, in the neighbourhood of the Mandans, who refused to receive them in their villages, and did not even allow them to approach very closely. The new comers, having lost almost all their warriors in battle and during their flight, consisted chiefly of women. They entreated their neighbours to help them to construct their huts, a service which the latter rendered them willingly, and ever since an offensive and defensive alliance has subsisted between the two tribes.

*Mojaves.*—We have already spoken of this tribe, which

is settled near the Colorado, and which has never before been mentioned in any ethnographical work. These Indians are muscular and well proportioned, of athletic form and warlike disposition. They are very industrious, and are excellent agriculturists. They keep in their dwellings little figures of unbaked clay, somewhat like those the Egyptians used to preserve in their houses. It does not appear, however, that these figures, or statuettes (which are about fourteen inches in height), are regarded as idols; possibly they are children's playthings, souvenirs of deceased relatives, or amulets used by the doctors, or *medicine-men*. We are acquainted with no tradition relating to the history of this tribe, which is in a most primitive condition.

*Moquis.*—This nation, which inhabits the beautiful valleys in which several tributaries of the Little Colorado take their rise, made itself famous in the history of the Spanish conquest by its love of liberty, and its success in opposing foreign invasion; as also by its hospitality, integrity, and application to agriculture. These people resemble, in many respects, the Zuñis, with whom they are on very friendly terms. Towards the end of the seventeenth century they revolted against the Spaniards, whom they tried to expel from their territory, and since then no attempt has been made to reduce them. These Indians are more industrious than any of their neighbours in this part of the American continent. There is no other tribe which cultivates the earth in the same perfection, or produces such admirable crops of corn, fruit, and vegetables. They weave for themselves the stuff of which their garments are made. The women wear a long tunic, without sleeves; and a white, black, or red shawl, which serves them as a mantilla. The men's costume is very like that of the

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Mexicans; in battle and in the chase they make use of lances and arrows. Their skin is not of a very dark colour. Their towns are very well built, and are composed of houses of one or two stories, each story having a terrace, which is reached by means of a portable ladder. Each town is governed by a cacique. These Indians are passionately fond of dancing. Some writers believe them to be of Aztec origin, and we are inclined to share this opinion, although it is supported by no proof but such as can be drawn from certain vague indications in the history of the nations of New Mexico, from their civilisation and the character of their monuments. The territory of the Moquis lies near Fort Defiance, to the west of the lands occupied by the Navajos.

*Muskogees.*—It was not until after the massacre of the French by the Natchez that the Muskogees, who are the principal tribe of the Creeks, attained any importance. In the course of thirty years, this nation, which numbered more than 4000 warriors, spread over a very fertile country of more than 100 square miles in extent, and built fifty towns, the principal of which were situated on the banks of two fine rivers, the Alabama and the Apalachicola. The Muskogees believe that the Great Spirit created them out of the earth, of which they are the legitimate possessors. Before New Orleans was built they had found two Mexicans on the spot where the city stands, and later they saw a great number of Whites; but we have little doubt they allude to Spaniards of Florida, for as no date is affixed to this tradition, there is no reason to suppose it refers to a period anterior to the landing of Christopher Columbus. The Muskogees think domestic animals were brought to America by the Whites. They also believe that the territory occupied by the whole

nation of Creeks never belonged to the Whites, but was formerly inhabited by a people concerning whom they have no distinct ideas. Before the discovery of America they enjoyed profound peace with all their neighbours, and lived in ease and abundance. They had no treaties of friendship or alliance with any other tribe, but their forts and entrenched camps rendered them secure in the midst of their enemies. They preserved, by means of hieroglyphics, the record of their victories and of their afflictions, among which latter they regarded the loss of their kindred as the greatest.

*Natchez.*—The territory of Louisiana has been inhabited from time immemorial by a multitude of small tribes, differing but little among each other; but one among them, the Natchez, was greatly distinguished from the rest by its superior strength, and could bring 4000 warriors into the field. Various causes, acting with fearful rapidity, have combined to bring this ancient nation, in a very short time, to the verge of utter destruction.

According to their traditions, the Natchez had their origin *somewhere* in the direction of the setting sun, and thence came to Mexico, which appears to have been their abode during several centuries. Some of their legends even pretend that they aided Fernand Cortez in conquering the empire of Montezuma; but discovering that the Spanish conquerors were disposed to impose on them a more insupportable tyranny than that of the Aztec emperor, from whom they had sought deliverance, they resolved to go in quest of peace and liberty to a strange land. They turned in the direction of the rising sun, and arrived opposite the beautiful hills of Louisiana, where they took up their abode. At this period the Natchez counted 500 *suns*, or members of the royal family. They have brown skins,

with black eyes and hair; their features are very regular, and their expression of countenance noble and intelligent. They are very tall, few of them being less than six feet in height; and their limbs are well proportioned. Deformity is very rare among them, as is also excess, either of emaciation or corpulence. Like all the Indians of Louisiana, they had the custom of flattening the heads of their children; and, as is the case among all the tribes of the American continent, the women are much less handsome than the men.

As they were ignorant of the art of writing, their history has been transmitted from one generation to another by oral tradition. But in order to secure to these traditions the greatest possible authenticity, a certain number of the most intelligent and honest young men were chosen to be instructed in them, with a view to their preservation and transmission. Thus these young men represented a kind of historical college, and were taught to regard as sacred the precious deposit, which they were bound to transmit with religious fidelity, and in all its minutest details, to their successors. They were called "Depositaries of the Voice of the Past;" and from time to time they were obliged to recite the histories it was their duty to preserve before the old men of the nation, in order to show that they did not disfigure them by voluntary omissions, or by additions or changes introduced through negligence or perverseness.

"Several centuries before the Natchez arrived on the banks of the Mississippi, they were living in a state of almost brutal ignorance; when a man and a woman appeared to them, who came from the sun, and whose garments shone so bright that no human eye could gaze on them. The man said that, looking down from the sun, he had seen they were miserable victims of anarchy, because they had no masters, and because they did not know how to

govern themselves, though each of them imagined he could govern the others. He had, therefore, descended from the sun to teach them to write. His precepts were few in number, but perfectly adapted to the people he came to enlighten, and he spoke with such authority, that he made a great impression on the Natchez. The old men of the nation held counsel together in the night, and the following day they went to meet him, and offered him the government of the whole nation. He refused at first, saying the Natchez would not obey him, and that their disobedience would bring ruin and death upon them; but, at last, yielding to their entreaties, he consented to become their sovereign, on condition that they would emigrate to the country whither he should direct them, that they would follow his instructions implicitly, and that his descendants should always be their sovereigns. 'If I have a son and a daughter,' he said, 'they cannot marry, being brother and sister; but they may choose among your people a consort to perpetuate my race. The first-born of my son shall be my successor; after him shall reign the son of his eldest daughter, or the son of his eldest sister, if his daughter have no male descendant.' After this general arrangement, he entered into the minutest details regarding the law of succession to the throne. He then caused fire to descend from the sun, and ordained that it should be kept burning for ever, and be fed with walnut-wood stripped of its bark. This mysterious personage called himself *The* (which word, according to Mr. Goyarre*, means *thee*). He lived to a very advanced age, saw the children of his grandchildren, and was the author of all the institutions which prevailed among the Natchez until their destruction. After his death

* Louisiana, its Colonial History and Romance.

his descendants were called Children of the Sun, to designate their origin."

This tradition of the Natchez has so much analogy with that which we related of the origin of the Tuzco, that we are inclined to believe that one is a reminiscence of the other, and that the Natchez and Peruvians, if they have not a common origin, at least resemble each other closely as far as regards the manner in which their civil and religious organisation shaped itself under the intelligent hand of the legislator who first formed them into nations governed by fixed laws. Be this as it may, one fact is certain, and we insist on it as of great importance in the question of the emigration of nations; it is, that the Natchez came to Louisiana from Mexico, and that they brought with them laws and customs nearly similar to those which are still in force among most of the Indian tribes of North America. The Natchez sung by M. de Châteaubriand scarcely exist now, except in story; they have been almost totally annihilated by their white and red enemies. Those we have seen preserved but very faint traces of the ancient greatness of their people. Exile, misery, and dejection have rendered them decrepit, and it would be vain to endeavour to trace any remains of their former splendour among the rags which cover them.

*Noches.*—This little tribe, remarkable for its pleasing appearance, is settled, together with the Cuabajais, along the rivers which flow between the Colorado and the Pacific Ocean, in a rich and well-wooded country, which offers sites of great beauty. The Noches are kind and affable, well-proportioned in figure, and of noble appearance. The women of the tribe are clean, well though lightly clothed, and devote especial attention to their hair. The favourite pastime of these Indians is bathing in the clear water of

their numerous rivers. Like many tribes of the north-west, they also make frequent use of vapour baths.

The Noches have no historical traditions peculiar to themselves. Their recollections appear to be identical with those of the other populations of the valley of the Colorado, with whom probably they have a common origin.

## CHAP. XXV.

OJIBBEWAYS. — OSAGES. — PAWNEES. — PIMAS. — INDIANS OF THE PUEBLOS. — QUERÈS. — RICCAREES. — SAHAPTINS. — SATSIKAAS, OR BLACK-FEET. — SELISHES. — SEMINOLES. — SENECAS. — SERIS. — SHAWNEES. — SHEYENNES. — SHOSHONEES. — SOONES. — TAHKALIS. — TAMAJAWBS. — TEGUAS. — TEPOCAS AND TIBURONES. — TIRANSGAPUIS. — UTAHS. — WALLAWALLAHS. — WINNEBAGOS. — YUMAS. — YUKAHS. — ZAGUAGAÑAS. —ZUÑIS.

*Ojibbeways.* — THESE Indians are sometimes mistaken for the Chippeways, with whom they are connected by origin; but, though belonging to the same nation, these tribes are distinct from each other. Still they have no tradition relative to the causes and period of their separation. The word Od-jib-way, plural of Odjiwa, signifies a singularity in the voice or pronunciation. The Ojibbeways have recollections of living on the shores of the Atlantic Ocean, afterwards near a large river, and then on the borders of a great lake, where they destroyed a powerful tribe called Mundan. Lastly, they came to Lake Superior, where they dwelt for two centuries, but with a tendency to emigrate westwards, so that they now occupy a part of the basin where are the sources of the Mississippi. They reckon about eight centuries since they began to move from the Atlantic to the Mississippi. Besides their historical traditions, which are the same as those of the Algonquin race, they have others extremely curious on the subject of the sacred fire, of which they make use in their

national and religious ceremonies, and regarding the creation of man and future life. Their population amounts to about 6000.

*Osages.* — These Indians have a tradition on the subject of the first man of their tribe, the meaning of which should be understood symbolically. We will relate it without alteration, however strange it may be. Its signification will be easily understood, notwithstanding the obscurity in which it leaves the origin of the tribe. "The first Osage was born of a shell * on the sea shore. As he walked the earth he was met by the Great Spirit, who inquired of him where he dwelt and what food he ate. He replied that he had no fixed dwelling, and no food whatever. The Great Spirit then gave him a bow, arrows, and fire, enjoining him to hunt in the prairie, to cook with fire the prey he would capture, and to cover himself with the skin of the first animal he should kill. One day, after an excursion, the huntsman, being exceedingly thirsty, came to the bank of a river, where he saw a large number of beavers. The head of the family, sitting on the top of his hut, asked the Indian who he was and whence he came. The Osage answered that he had been hunting, and that he was thirsty. 'Well,' said the old beaver, 'I find you are an honest man, I wish you to come and live with us. I have several marriageable daughters, I will give you one.' The Indian accepted the offer, married, and had many children, who were the parent stock of the Osage nation." For this reason, contrary to the custom of other Indians, no one of this tribe ever kills beavers, for they look upon them as members of their family.

* In Indian hieroglyphics shells are often the symbol of a ship. The Osages have probably in course of time mistaken the symbol for the reality. This is often the case in Indian tradition.

OSAGE.

The Osages reckon about 6000 souls living on the frontiers of Arkansas, about 700 miles from the Mississippi, on the banks of the Neosko and the Verdigris. They are justly called the giants of the wilderness, for it is rare to see any among them under six feet, and they are often six feet six inches, and more. Notwithstanding their stature they are well proportioned; they move with ease and grace, and no American warriors are more brave both in war and in the chase. The Osages shave their heads, preserving only the scalp tuft, which they decorate with taste. The heads of these Indians present this peculiarity, the occipital part is nearly flat, and the top of the skull is somewhat pyramidal. We do not believe this to be a typical feature of the race, but the result of a custom by which the women of this tribe strap their infants to a board, which they use by way of cradle, and so tightly, that the back of the head becomes thereby flattened. This custom is the reverse of that of the Chinooks, who flatten the frontal bone. The Osages do this, they say, to give their children a commanding and manly appearance. These Indians are also in the habit of cutting a part of their ear in narrow shreds, to which they suspend ornaments. Although situated close upon the limits of civilised life, they have borrowed nothing from it but the blankets in which they wrap themselves. In all else they preserve their own customs, their skin clothing and wild habits, without any alteration.

The Osages have more virtues than vices. They are affable and affectionate to the white men, and they live in harmony with their neighbours except only a band of Pawnees, of whom they have continual reason to complain. Their prevailing and almost only vice

is drunkenness. Such is their passion for whisky, that as many as thirty young men of a small village are known to have died in one spring, victims of the baneful liquor. This tribe was once very powerful, and spread the terror of its arms triumphantly among all its enemies. But since they were compelled to such frequent emigrations, the number of its warriors has considerably diminished, and their disposition is very much modified.

*Pawnees.* — Since 1832, when half of this tribe perished of the small-pox, the Pawnees reckon no more than 10,000 individuals, scattered between Kansas and Nebraska. These Indians are brave, courageous, and addicted to plunder. They shave their heads like the Osages. They cultivate a little Indian corn, but are passionately fond of hunting and adventures. The use of the Indian corn is confined to the women and old men. The warriors feed on the game they kill in the great prairies, or on the animals they steal from those who cross their territory. The Pawnees are divided into four bands, with each a chief. Above these four chiefs is a single one, whom the whole nation obey. This tribe has four villages, situated near the Nebraska. It is allied with the neighbouring tribes of the Omahas and Ottoes. All three, united in the event of an invasion, would easily repulse a formidable enemy. We do not believe these Indians to have any historical traditions, at least we have been unable to hear of any; but they have some on other subjects, most curious, which we will speak of elsewhere.

*Pimas.* — On the limits of the province of Sonora, and on the banks of the Gila, dwell the Pimas, 2500 souls, who live in five towns, named Atison, San Juan Capistrano, San Seferino de Napgub, Sutaquison, and Tubuscabar. These five towns command the territory called Pimeria.

The Papagos live in the neighbourhood of the Pimas, almost at the mouth of the Colorado, 4000 in number. The Pimas are very industrious. They cultivate their land; they have excellent farms, which yield them wheat, Indian corn, cotton, and vegetables, and they also rear poultry, sheep, and horses. They wear woollen or cotton blankets of their own manufacturing. Their arms are like those of other Indians, and they often make use of them against the Apaches and other tribes of the Colorado. Yet this is not owing to any quarrelsome inclination, as the Pimas are, above all, sociable and laborious, and united amongst themselves. The hair of both men and women is remarkably long, that of the men especially. They sometimes allow it to fall below the waist, at other times they do it over with clay, and set it turban-wise round the head. With both sexes the hair of the forehead is arranged so as to screen the eyes from the scorching rays of the sun. Pimeria was largely peopled before the Spanish invasion, to judge by the enormous quantity of ruins and remains of pottery that the traveller meets at every step. The Pimas assure us that their first parent was carried up to heaven, and that since that time God has forgotten them. They came "from the part where the sun rises;" but since the ascension of the father of the tribe they began to emigrate to the west, following the border of the Colorado and the Gila. Their chiefs believe themselves to be set by God over the nation. They give the best advice to the people, exhorting them not to take that which does not belong to them, always to speak truth, and to live at peace with their neighbours. It is on the territory of the Pimas that those celebrated Casas Grandes are found, which are attributed to the Aztecs.

*Indians of the Pueblos.*—It is a fact worthy of notice,

that at the time of the conquest by Fernand Cortez, there was a collection of Indian tribes 900 miles north of Mexico, whose civilisation, though less advanced than that of the ancient Mexicans, was still very superior to that of all the other tribes of North America. This singularity is most likely owing to some Toltec colonies having settled on the banks of the Gila and the Rio Grande long before the Aztec emigration to Mexico. This opinion is confirmed by the fact of the cultivation of maize, beans, and pumpkins, which being in use among the Indians of the Pueblos, and yet of tropical origin, would tend to prove that these nations have come from the south. Most of these Indians live in New Mexico, and form a striking contrast to the other tribes of the American continent. They dwell in well-built towns, of a very peculiar character; they cultivate their land, and irrigate it by means of small canals, as they used to do before the Spanish conquest. The population of the Pueblos of New Mexico, mentioned in the statistics of our preceding volume, may be reckoned at about 16,000 souls. We exclude from this calculation the Apaches, Moquis, and other tribes of the Colorado and Gila, who equally dwell in towns. The Indians of the Pueblos have been well known for two centuries, and are distinguished for their peaceable disposition, their acknowledged honesty, the purity of their morals, and their sobriety. They evince their wisdom and foresight in laying up more provisions than they require for the time being, so as to provide against the eventualities of bad seasons or years of famine. Although friendly with the white people, they never mingle with them in marriage.

There is generally little to be learned of the Indians regarding themselves. They have numerous traditions of

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all kinds, but they rarely communicate them, and then only in broad outlines, with no details, so that it is difficult to ascertain anything distinctly; it is only by help of the accounts given by the first conquerors, by some few oral traditions of the modern Indians, by their superstitions, and the antiquities found in their country, that it is possible to gain an approxime knowledge of their origin. The inhabitants of the pueblos preserve a lively remembrance of Montezuma as their first legislator; a kind of prophet-king, who endowed them with the first elements of civilisation. Their religion is consequently a mixture of Catholic rites and recollections of their former paganism. In the course of this work we will again refer to the traditions of this singular people, and to their government, which we have already spoken of.

*Querès.*—The Querès or Kerès are sometimes erroneously confounded with the Teguas or Tiguex, but the first live in the south-eastern Pueblos, the others in those of the north-east. Santo Domingo, San Philip, and Acoma, already mentioned in our descriptions, are inhabited by Querès. The inhabitants of Acoma have but little intercourse with the Mexicans, and therefore their language retains all the primitive purity which it had before the Europeans arrived in New Mexico. The Zuñis call the people of Acoma Hab-koo-kee-ah; a proof that this tribe is the same designated under the name of Acuco by the Spaniards who visited it in the sixteenth century. In the relation of their travels, Augustine Ruiz, of the order of St. Francis, in 1581, and Antonio de Espego, in 1583, show us that the Querès were then in possession of five towns, containing 14,000 persons, who worshipped idols: they were said to have screens something like those of the Chinese, upon which representations of the sun, moon, and stars were

painted. The Querès still hope for the return of Montezuma, whose vivid recollection they retain in all their traditions; and at Santo Domingo there is a man who every day ascends to the top of the highest house in the Pueblo, to watch his expected appearance from the part where the sun rises.

*Riccarees.*—These Indians inhabit a village admirably situated on the banks of the upper Missouri, 200 miles below the Mandans. The Riccarees must have once belonged to the Pawnees of the Nebraska, for their language is nearly the same, but the time at which their separation took place is not known. When Messrs. Lewis and Clarke visited this tribe at the beginning of the nineteenth century, they were very kindly treated; but since then the Riccarees have had much to suffer from their contact with the *Pale-faces*, and, in consequence, have sworn eternal hatred towards them, which they display in killing and robbing all those they meet with.

*Sahaptins*, or *Nezpercés.*—The people of this tribe dwell on the banks of the Lewis Fork or Serpent River, a southern branch of the Columbia. The Sahaptins have less resemblance to their neighbours the Selishes, than to the Missouri Indians. They have a great number of horses, and are good huntsmen. In former times they were perpetually at war with the Crows, Black-feet Indians, and Shoshonees, but those quarrels are now not very frequent. Like the other Oregon tribes, the Sahaptins have no historical tradition of any interest.

*Satsikaas*, or Black-feet Indians.—This great people is composed of five tribes—viz. the Satsikaas proper, or Black-feet; the Atsinas or *Gros-Ventres* of the prairies; the Kenas, or Blood-Indians; the Peganes, or Pagans; and the Sarsio, sometimes called Sūssies. We believe these

collected tribes to have a population of 15,000 to 20,000 souls, although Father Point, a former missionary, limits it to 10,000, and Mr. Catlin makes it amount to 40,000 or 50,000, which number appears to us considerably exaggerated. As with all other warlike tribes, the women form two thirds, if not three quarters, of the population. These Indians occupy all the country in the neighbourhood of the Missouri sources, from the great North-west Prairie to the Rocky Mountains, and spread even as far as the Columbia and Saskatchawan. They derive their name of Black-feet from the dark-coloured mocassins they wear. They are warlike, cruel, and addicted to robbery. They display rare hardihood in going considerable distances in order to steal, pillage, and annoy the tribes with whom they are at variance. Their stature is herculean, with broad shoulders and high chest. The wild richness of their dress is extraordinary, and only rivalled by that of the Crows. The *Gros-Ventres* are perhaps the bravest and most clever of the nation, and the most attached to their old superstitions: the Peganes are less barbarous, but greater thieves. The Blood people are the least dirty, and the handsomest; and the Black-feet the most hospitable. This nation, entirely wrapt up in the grosser instincts of life, have no tradition relating to their ancient or modern history; their rude theogony affords none of the interest that attaches to the religious dogmas of other more intelligent tribes.

*Selishes*, or Flat-heads.—We know not the origin of the name of flat-heads given to the Selishes, who are not in the habit of deforming their heads, as their name would imply. They inhabit the upper part of the Columbia, and the country watered by the Spokane, the Okanagan, and a few other tributaries of the Columbia. This nation

is divided into several tribes, the most important of which are the Selishes, the Kullespelms (whom we believe to be the same as the Kalispels), the Soayalpis, the Tsakaïtsitlins, and the Okinakans or Okanagans. All these collected tribes form a population of from 3000 to 5000 souls. The Selishes appear to be an intermediate class between the coast tribes and those of the south-east. In stature and proportions they are superior to the Chinooks and Chikilishes, but inferior to the Sahaptins; their features are less regular, and their complexion darker. Father de Smet, of the Society of Jesus, has published interesting accounts of the Flat-heads and other tribes of the Oregon, which we think needless to repeat.

*Seminoles.*—We cannot be silent on the subject of this famous tribe, which waged so long a war with the United States. Their history is nearly the same as that of the Creeks and Cherokees. Seminolee is a word of the Creek language, signifying fugitives, a name given to a part of the Muskogee nation, when emigrating in a body to Florida. The Seminoles spread all over Florida, as far as the territory of the Euchees, who were destroyed or absorbed by the invaders. When the United States' Government tried to remove them to the deserts of the west, where they now are, the Seminoles courageously resisted. Thence sprang a horrible war, maintained on both sides with unheard-of obstinacy and ferocity, lasting several years, and costing enormous sums of money. The learned Mr. Drake has left most fearful details of this war.

*Senecas.*—Of the six tribes forming the great Indian confederation called the Six Nations, and composed of the Cayugas, Mohawks, Oneidas, Onondagas, Senecas, and

SATSIKAAS

Tuscuroras, the Senecas are certainly the most numerous. They were formerly settled on Lakes Seneca and Cayugas, but they sold their territory piece-meal, and retreated to the west. Their present abodes are the environs of Buffalo and the Niagara Falls. At the time of the confederation, this tribe numbered 8000 or 10,000; they are now a little below 3000. Their chief was a celebrated Indian, called Red Jacket. Since the small-pox and whisky have spread their usual ravages among the Senecas, this tribe has almost disappeared. It retains but the reflection of its past glory, and the memory of its victories over its ancient enemies.

*Seris.*—These Indians live near the banks of the Sonora, on the celebrated Cerro-Prieto, and its immediate vicinity. They are cruel, sanguinary, and great thieves. They formerly were a numerous band, committing all manner of atrocities in this province; thousands of peaceful colonists perished by their poisoned arrows. The Mexican Government organised an expedition against them, but it was attended with no result. The Americans, more fortunate or more energetic, killed a great many, and their number is now considerably diminished. Those that are left are kept in awe by three military posts, established as a protection against them. The Seris share in none of the customs of the more civilised tribes; their religious notions and civil organisation denote a degree of barbarity exceeding that of other American nations.

*Shawnees.*—The history of this once powerful nation is intimately connected with that of the United States and the War of Independence. Before their first emigration to the States of Ohio and Indiana, and their settlement

in the Valley of the Canadian; the Shawnees inhabited Pennsylvania and New Jersey. Some authors are of opinion that these Indians come from Eastern Florida, because there is a river in that country called Su-wanee, whence the word Shawanos, which is also used to design the Shawnees, might be derived. It is certain, however, that they were known on the coast of the Atlantic, near Delaware and Chesapeake bays, subsequent to the historical era; that is to say, after the arrival of the Anglo-Saxons in the land. The Shawnees, as well as the Algonquins, of whom they formed part, held a tradition of their transatlantic origin. It is but a few years ago that they ceased to offer annual sacrifices to render thanks to the Great Spirit for their happy arrival in America. The Shawnees, and their neighbours the Delawares, were alternately friends and enemies. They frequently made war on each other, and retreated to the west in consequence of the invasion of the whites. The present Shawnees are as much civilised as the Chactas: they are perhaps less richly attired; with the exception of rings, ear-rings, and brooches of their own manufacturing, they care little for the ornaments by which other Indians set so much store. Their features are peculiar; their nose has a Grecian cut, not devoid of beauty; their hair is kept short to the neck and parted in front; the men wear moustaches; the women are rather good-looking, and, notwithstanding the dark colour of their complexion, their cheeks show signs of robust health.

There is no tribe that boasts so many celebrated chiefs as the Shawnees. Among the most famous, we cannot forbear to mention Tehcumseh, who got up an extensive Indian confederacy, with the hope of putting to death or

expelling all the whites from North America; and Ten-squa-ta-way (the open door), Tehcumseh's brother, who assisted him in his portentous undertaking. Ten-squa-ta-way was a prophet, blind of one eye; he carried the sacred fire in his right hand, and a sort of chaplet of beads in the left. With these two articles he travelled among the whole of the north-west tribes, exhorting them to join his brother to drive away the whites, and avenge their own rights. This extraordinary man succeeded marvellously well in his self-imposed mission: wherever he went, the different tribes yielded to his influence, and promised to unite with Tehcumseh in his work of liberty. But the political enemies of Ten-squa-ta-way dogged his footsteps everywhere, and destroyed the effect of his ascendancy by representing him to be insane, thus rendering abortive a plan which would have caused torrents of blood to flow if it had not been instantly checked. The actual population of the Shawnees is 1500.

*Sheyennes.*—These Indians form a tribe of 3000 souls, settled in the neighbourhood of the Dacotas, between the Black Hills and Rocky Mountains. It is one of the finest races of North America. They are inferior in stature to the Osages, and they have aquiline noses and high cheek-bones; most of them are nearly naked, and might serve as models for statuary. The Sheyennes' great wealth consists in horses; they have innumerable herds of them pasturing in the prairie, which these savages sell to the neighbouring tribes, and to the whites of the fur companies. They are also the boldest horsemen and bravest warriors of this region; their continual conflicts with the Pawnees and Black-foot Indians have rendered them surprisingly agile and fearless. The Government of the United States appears to have excluded or

forgotten these Indians in its bounty to the other Red Indians of the west; they accordingly complained to some American officers, saying: "We have neither robbed you nor harmed you in any way; yet you show no attention to us, and you load with presents the Pawnees, who plunder and kill the men of your nation." The Sheyennes have a reputation of greater liberality in their dealings with the white men, and they are less given to thieving, than the Indians of other tribes. One of their chiefs, named O-cum-who-wust, has lately prevailed upon his countrymen to build permanent dwellings, cultivate the land, and rear flocks like the whites. Their traditions resemble those of nearly all the wandering tribes. They say they are descended from a great nation, called the Showays, who lived on a branch of the North Red River, which empties itself into Lake Winnipeg. After obstinate conflicts with the Sioux, they were compelled to emigrate beyond the Missouri, and never found security against their overpowering foes until they took refuge behind the Black Hills.

*Shoshonees.*—This nation, the parent of many great tribes, is principally settled in the Rocky Mountains, but still there are some of their people to be found near the sources of the Missouri, on the Lewis Fork about 22° N. lat., in the Great Basin, in Utah, California, and Texas. The Snakes, Bonnacks, Comanches, and some other tribes of Utah, have common origin with the Shoshonees. Several centuries ago their hunting fields were the banks of the Upper Missouri, but they were driven thence, after many a bloody fight, by the Black-feet Indians, thanks to the fire-arms with which the Spaniards furnished them. Among all these Indians the most miserable are the Root-Diggers, who live almost

entirely on the scanty roots of plants which are found in the ravines or plains. These poor wretches suffer all the hardships of hunger and want. They are compelled to spend two thirds of the year among the mountains, with no other resource than a little fish and roots. When both these provisions fail, or become scarce, it is impossible to picture the wretched state of these pariahs of the wilderness. Yet they are not downcast; they are even cheerful, and endure their suffering with dignity. They are open and sociable with strangers, and perfectly honest in their transactions. The Snakes are less unhappy than the Shoshonees, properly so called. They are rather cleanly in their persons, and never eat horse or dog flesh. They have good horses, and are admirable riders and skilful hunters. So strong is their love of primitive life, that they always incline to the customs of that state of existence, even when they become possessed of the aids of civilisation. Thus, notwithstanding the iron instruments with which the fur companies provide them, they generally prefer using flint instruments of their own making to hew wood. It is the same with iron boilers; they generally give the preference to willow baskets, in which they carry water and boil their food. The Shoshonees, who possess horses, sometimes join the Flat-heads in making incursions upon their ancient territory. As soon as they have been successful in capturing a sufficient quantity of buffalo flesh for their winter consumption, they hasten back to their wretched country, to avoid the revenge of their powerful enemies.

*Soones.* — A very remarkable peculiarity of these Indians is that they are nearly all albinos. They live near the sources of the Rio Salinas in caverns which the hand of nature has formed on the mountain sides. Except in

this custom of living in caverns, the Soones have nearly the same habits and language as the Pimas.

*Tahkalis.* — This great family is settled in the territory properly called New Caledonia. It is composed of the eleven following tribes: the Babinis, Chilcotins, Nascotins, Natliantins, Nikozliantins, Ntshaantins, Nulaantins, Talkotins, Tatshiantins, Thetliantins, and Ttatsnotins. All these tribes speak the same language, but with different dialects. These Indians are lazy, dirty, and sensual; their habits and persons are equally disgusting; they are uncivilised in the extreme, and their barbarous traditions afford not the slightest interest in point of history.

*Tamajabs.* — This tribe numbers about 3000 individuals, settled on the left bank of the Colorado, between the 34° and 35° N. lat. Of all the Indians who inhabit the borders of this beautiful river, they are the best, the most civil, the least dangerous, and least addicted to thieving. Both men and women are almost naked. Some among them scarcely ever wear more than a short apron, others have a sort of petticoat descending from the waist to the knee. In the depth of winter they show the same disregard of warmer clothing, and say that their own habits harden them against the rigour of the seasons. They are in fact remarkably healthy, and the women of this tribe are more graceful than those of any other. The Tamajabs speak a very strange language, and always accompany it with violent gesticulation.

*Teguas* or *Téjuas.* — These Indians take the appellation of Tiguex, from the name of that ancient province, equally with that of Kio-wum-mi, which means *two.* According to their tradition they appeared for the first time at Shipap, the source of the Rio Grande; but either they do not know whence they came, or they will not

reveal it. During a long period they had no other refuge than caverns in the cañons bathed by the river; they afterwards lived at Acoli, the cradle of Montezuma, who became their guide in their subsequent emigrations. He taught them how to build pueblos with large houses and estufas; and he made them kindle the sacred fire, which was committed for its preservation to the care of priests. Taos was the first pueblo thus established; thence Montezuma directed his course to the south, forming divers settlements on the way, Acoma being one of the largest, and Pecos one of the most important. The others were Picuries, San Juan, Pajuagne, Santa Clara, Nampé, Temqué, San Domingo, San Felipe, Santa Ana, Sandia, Isleta, Silla, Jemez, Laguna, Zuñi, Galisteo, and Chililí. Pecos was the scene of Montezuma's planting the tree, kindling the fire, and speaking the prophecies, which we have mentioned in our descriptions. The Teguas have it that the Comanches, Apaches, and all the Indian tribes, belong to the same race, and are descendants of Montezuma. This tradition, tending to endow the Indians with an almost divine origin, should naturally be understood in the figurative sense. The Teguas trade with the Comanches and inhabitants of Santa Fé. Their black hair is tied up in a tail at the back of the head with coloured ribbons, as was still customary some time ago among the peasants of several French provinces.

*Tepocas* and *Tiburones.* — Together more numerous than the Seris, the Tepocas and Tiburones are as ferocious as their neighbours, and resemble them in habits and manners. They generally inhabit the island of Tiburon; which is united to the coast of the Sonora by a flooded isthmus, across which they swim at high water and walk at ebb tide. These savages make regular expeditions to the con-

tinent to commit depredations and enrich themselves with plunder, after which they retreat to their island, where they are safe against the chastisement which is their due. It is nearly thirty years since the Mexican Government fitted out an expedition to destroy these two tribes, but it was attended with no result.

*Tiransgapuis.* — About 98 miles from Lake Timpanotzis, to the south, dwell the Tiransgapuis, who wear long beards like the anchorites of old. These savages perforate the gristly part of their nose, and put a stag's bone through it, or the bone of any other animal. They are not unlike the Spanish in the expression of their countenance. They are mild and humane, like their neighbours the Zaguaganas.

*Utahs.* — The Indians of Utah are the most miserable, if not the most degraded, beings of all the vast American wilderness. They belong to the Shoskonees properly so called, to the Snakes and Utahs, or Pan-Utahs, called Payuches by the Spaniards. They live almost always on roots, seeds of indigenous plants, lizards, and field-crickets; at certain seasons they have fish in abundance: this period of plenty once past, they remain in dreadful destitution.

*Wallahwallahs.* — This hospitable tribe dwell on the borders of the Wallahwallah and Columbia. Excellent horsemen and intrepid hunters, these Indians are also honest, cheerful, and fond of dancing and music. Nothing can be more primitive than their saddles and bridles; nevertheless, when once on the back of the steed, the rider dashes on with inconceivable rapidity over the most perilous spots, with no fear for himself and no regard for his horse. They slightly flatten their heads like the Sahaptins, but in a much

smaller degree than the tribes which border the Pacific Ocean.

*Winnebagos.* — As far back as the year 1669, some French authors make mention of these Indians, whom they call "Stinking." The word Winnebago is derived from an Algonquin name, composed of the two plural words Wee-ni-bee-gog (from wee-nud, troubled or muddy, and ni-berg, water), which means muddy water, and ought to be translated, "people dwelling near a lake or river, the waters of which are thick or troubled." Their language shows them to have belonged to the Dacotas of the west. They are pure Red Indians in the colour of their skin, in their black eyes and hair, majestic stature, and martial appearance. During a long time previous to the coming of the French, they had lived on the Green Bay of Wisconsin. According to a tradition of theirs, they were all but annihilated in 1640 by the Illinois. Their other historical traditions relate to a subsequent period. The Winnebagos have remained on terms of close friendship with the tribes of their neighbourhood, a proof of the great sagacity of their own chiefs. Thinned as their ranks are at the present day by disease and whisky, they number but little more than 4000 souls.

*Yumahs.* — The word Yumah signifies "Son of the River," and is only applied to the Indians born on the banks of the Colorado. This nation is composed of five tribes, who live on the banks of the Colorado, among which we will name the Yabipaïs (Yampaïs or Yampaos), whom M. de Humboldt describes as wearing beards. These Indians have broad faces, Roman noses, small eyes, and resemble the Diegeños of California. They cut their hair short over the forehead, and let it hang behind nearly as low as the waist. The Yumahs cultivate their

land; they make arrow points of obsidian, quartz, or agate, as neatly fashioned as by any American lapidary.

*Yutahs.* — These Indians are subdivided into several companies, called Noaches, Payuches, Sogups, and Tabrackis; all live in perfect harmony. The land they occupy is in the interior of New Mexico, on the north and north-east side. About 580 miles north of the Yutahs live the great tribe called

*Zaguagañas*, whom Father F. A. Dominguez calls Yuatahs-zaguagáñas; this would lead us to suppose (this writer being an important authority) that these Indians belonged to the nation of the Yutahs. The Zaguaganas possessed in their territory several towns and three lakes replenished by beautiful rivers. The nature of these Indians is exceedingly mild; they live on game and fish, and cover themselves with skins of animals which they kill in their hunting expeditions.

*Zuñis.*—As we shall have occasion to speak again of the Zuñis in the course of this work, we will only now add a few words to that which we have said already in our descriptions. These Indians have very piercing eyes, sometimes blue. They cut and arrange their hair like all the Indians of the pueblos; some tie it up in a tail. The colour of their hair is generally black; but those who have blue eyes have also light hair. It is remarkable that the first Zuñi seen by Father Marco de Niça, in 1539, was white. At the present day there remain but very rare instances of this northern European type; but these facts would prove that the legend of a Welsh colony is not a fable, and that the three centuries following the conquest of Coronado have effaced the European type from this tribe, and substituted that of the pueblos Indians. As we have remarked already,

the Indians of North America have still other traditions on the subjects of the creation, the deluge, the monster era, and the *land of shadow*. We will mention some of them when we come to speak of their theogony. All those which relate to their origin are, as the reader will see, obscure, allegorical, and devoid of any historical value.

The Red Indians consider the earth as their mother. How this belief probably originated, it is difficult to say: it is not likely that our biblical tradition, that man was formed of clay, should be the principle of the Indian cosmogony. Many Indian tribes think themselves descendants of some animals. Whatever may be the causes which have led to these results with the poor savages of the New World, we think it equally useful and interesting to reproduce the greater part of these wigwam stories, which form the delight of the children of the wilderness during their long hours of solitude and repose.

# PART VI.

## CHARACTER OF THE INDIANS.

### CHAP. XXVI.

THE RED SKINS OF THE UNITED STATES. — THEIR TACITURNITY, THEIR IMPASSIBILITY IN BODILY PAIN. — ANECDOTE. — THEIR DIGNITY OF MANNERS. — THE HISTORY OF AN INDIAN OF VIRGINIA. — THEIR DISCRETION. — INDIAN TALE-TELLERS. — THEIR CRUELTY. — THE MURDER OF MISS MACREA. — THE HISTORY OF WASH-ING-GUH-SAH-BA, THE BLACKBIRD; AND THAT OF TCHOLKA, THE LEFT-HANDED. — HIS CUNNING, CRIMES, AND COWARDICE.

After a short sketch of the most remarkable tribes possessing traditions of their origin, more or less ancient, I have to explain how any one, unaccustomed to them, would never be able to distinguish one tribe from another and would class all the Red Skins as belonging to the same family; for as I have already observed, there is an appearance of homogeneity in the whole Indian race, as also in their customs, dress, and habits. The art of imitation, which all Indians possess to a very great degree, is the cause of this resemblance. In their travels and communications, voluntary or accidental, they have exchanged habits, and copied each other; so that at first sight it is difficult to distinguish one tribe from

another when one meets large numbers assembled from different parts; but the trappers, and white men who have travelled and lived among them, easily detect a multitude of details and characteristics which enable them to class each tribe at once: their height, the colour of the skin or hair, the cut of the dress, vary more or less in each district, but are never exactly the same.

I shall now give traits of their different characters, by which I shall make them better known than by the most diffuse descriptions. In their primitive state the Indians were modest, timid, discreet, inoffensive, and moral; polygamy, which exists among them time out of mind, is a mere proof of competence, for to afford many wives is to be rich. They are still simple and right-hearted, hospitable to a degree, truthful, slaves to their word, courageous beyond expression, implacable in their vengeance, sincerely religious, but, at the same time, profoundly superstitious. All these virtues and faults are greatly modified amongst the tribes in immediate contact with white men, who have so often abused their superiority to deceive, over-reach, and ill-treat them, that they have in their turn become false, suspicious, avaricious, and hard-hearted, nay cruel; so that it is not on the immediate boundaries of the United States, or other white populations, that the original Indian (Red Skin's) character is to be studied. Under the influence of a corrupt neighbourhood, they have contracted all the faults and vices of civilisation, and that to an awful extent. In fact, one cannot properly call these degenerate tribes Indians, since they have, in a great measure, lost their national individuality, and have become a species of cross-bred Americans. I shall, therefore, turn from

them, and describe the real Indians, — those who live by fishing and hunting far from, and entirely independent of, their enemies, the *Pale-faces*. Their type and real character will offer more interest to my readers than those of the degraded brutal race of the United States frontiers.

Morally speaking, the Indians are not a singular type; for one can trace in many of their customs and habits a great likeness to the Arabians, Saharas of Sundas, the Mongols and Tartars. The Red Skins are of an immovable stoicism, not the gift of nature, but acquired by dint of a strong will and great patience; for they are naturally sensitive and impressionable: not a look nor a word that would not betray them, were they not trained up from their earliest youth to keep a watch over themselves, so as to hide all outward show of their susceptible feelings. Thus their spirits and muscular systems are under such complete control, that to an experienced eye they appear a race of Stoics. From their constant intercourse with men of a susceptible and jealous mind, ever on the look-out for an attack on their prerogatives or dignity, this mask is very necessary. But for this they would be perpetually engaged in battles. Thus they never forget to enforce the maxim, which seems made for them,— "Words are silver, but silence is gold."

The Indians completely deserve their proverbial reputation for impassibility: few other people could support with equal calmness and resignation the same woes and pains, whether inflicted voluntarily from religious motives or submitted to from dire necessity. When the head of a family returns to his cottage, after a long and fruitless hunt, worn out with fatigue and tortured with hunger, his wife, who waited his return to take food, is obliged to fast; but, imitating his resignation, she sits by his bed and

works without uttering a complaint. The children alone grumble and cry; it is the privilege of their age. If the fast lasts too long, they eat the skins destined for sale at the exchange season. Strengthened by this food, the Indian sets off on another hunt, as fatiguing and often as fruitless as the last. To all this stoicism, the affection of Indians for their wives and children forms a striking contrast, and, when secure of not being seen, they are even demonstrative and caressing; and family ties are unbroken even by the tomb, for when obliged to emigrate they carry away with them the mortal remains of those dear to them, if they can possibly do so. I must here instance a trait which could not be supposed to appertain to the character of wild savages.

A member of the tribe of Kennebeck, remarkable for his good behaviour and excellent disposition, received from the American Government a piece of ground situated near a new town inhabited by white people, who, although they did not maltreat their Red Skin neighbour, from pride and prejudice kept aloof from him, avoiding all intercourse and showing him no sympathy. One day the Indian's only son died, and no one came to condole with the bereaved parent, or to assist at the burial. Some time after the Indian, seeing a group of white men assembled, went up to them, and said, "When a white man's child dies, his Indian neighbour is sad, and helps to lay the dear remains in the tomb. I lost my beloved son, and none came to sympathise with me; alone I dug his grave, alone I consigned him to it: I can, therefore, no longer remain here." And he took up the body, abandoned his farm, and went off to live among the Indians of Canada.*

* Tudor's Letters.

It would, however, be a great mistake to infer that these poor savages are morose and dull; far from it, they are talkative and fond of jokes. They argue, but never dispute; and, however warm the discussions, never interrupt their adversaries while speaking. This would be considered as undignified, and would draw severe blame from all present on the person capable of thus forgetting himself. Reflecting before they reply when a serious subject is the theme, the answer is sometimes put off till the next day, in order that it be not too lightly made. Grandeur of soul, prudence in words and deeds, and dignity in conduct, are the virtues towards which all their efforts are directed; bravery and great military achievements are only secondary. The following magnanimous act, performed naturally and in secret, will show in its true light the admirable nature of those men who are said to be savages.

An Indian of the Virginian States, when out hunting, followed the game into the American possessions. The weather was cold and rainy. He stopped at a planter's, where he begged for shelter, which was refused. Hungry and thirsty, he besought a crust of bread and a glass of water. But to each request "No" was the answer; to which was added, "Get away, Indian dog! there is nothing here for thee." Several years afterwards, this same planter had, no doubt by the hand of Providence, lost his way in the woods, and, coming up to the cabin of a savage, in his turn begged for hospitality, which was immediately granted with a very good grace. On inquiring the distance from where he was to the white men's possessions, the Indian who had received him so cordially replied, "You are too far from home to think of returning there to-night; remain therefore here, and to-morrow morning I will myself guide you back to your house." The

American gratefully accepted this offer and spent the night with the Indian, who seemed to take pleasure in showing him every attention; and the next day, according to his promise, he conducted the planter to his habitation. When about to take leave, the Red Skin turned and faced his guest, bidding him look at him and try to remember where he had seen him before. The unfortunate white man instantly recognised the hunter he had so barbarously treated a few years before. He was seized with inexpressible terror at the idea of the fate that he was convinced awaited him. He attempted to speak, but could not find words to express either his gratitude or shame. But the Indian, mildly checking his endeavour, gently and simply said, "Another time when a poor Indian, cold, hungry, and thirsty, comes to thy door to ask a shelter, a crust of bread, and a drop of water, say not to him, 'Begone, Indian dog, there is nothing here for thee.'" After giving this lesson of charity, the Red Skin disappeared in the forest, leaving the white man to his conscience.*

Many are the examples that could be cited of such traits, seldom to be met with amongst civilised people, but which to these poor savages are quite natural. On the subject of discretion, we might also gain useful lessons from the Indians; for if we find in their characters, customs, dress, and habits, subjects of ridicule, could they not return the compliment, and despise our ungainly dress, our mercantile instincts, our narrow and prosaic ideas, our uniform lives without either glory or danger?

But the Red Skin is more reserved and dignified than we are in his criticisms; he blames not what he does not understand; he neither laughs at our expense, nor condemns our

* Carey's Museum.

monotonous existence so incomprehensible to him, of which he would die of ennui like a swallow in a cage; he loves, desires, and understands nought but liberty, air, space, and sun. To him an adventurous life is necessary, and yet he does not sneer at our taste for smoky and muddy towns, where the sky is always clouded, where we live and die in rooms less spacious than his wigwam, in which we spend half a century regularly eating, and drinking, and sleeping, either on a chair or in a bed. The intellectual enjoyments that charm the lives of civilised men are unknown to the Indians, who consider us as very unhappy, and are convinced that our sorrows begin at the cradle and continue to the tomb.

When first an Indian enters a large town, whether European or American, he is wonder-struck with all he sees and hears, of which he never forgets the least item; his remembrances are a boon for his tribe, all of whom on his return gather round to hear the miracles he has to relate. A more picturesque scene can scarcely be imagined than when, on a fine summer evening, the willow leaves having extended to their utmost size, indicating the season of repose, the men seated on their buffalo skins, smoking their best pipes at the doors of their cabins, their wives and children, and even their dogs their inseparable companions, forming groups behind the heads of families, all listen in profound silence to the traveller's tales of wonder. He tells how he went in a great *clear-sighted* canoe of the *grand medicine**, which was large

* In this, as in many cases, the Indians to make themselves understood, are obliged to seek in one or many words means of expressing their ideas, so as to represent as nearly as possible the object they wish to describe. To them, all sorts of vessels, from a boat to a man-of-war,

enough to contain the inhabitants of several *medicines* he had seen; machines* turning alone, going faster than the wind, and making a noise like the roar of thunder. He had entered wigwams, narrow-topped and higher than the highest trees of their wild forest, and so large that a thousand warriors could there seat themselves and smoke their calumets. He had remarked men with coats having buttons behind with nothing to button; women short and wide at the two extremities, and very slight in the middle, who at a distance seemed like big gourd-bottles walking alone. He tells of the immense extent of towns, and of the great multitude who go about the streets; of huge trunks drawn by horses, and full of men, women, and children†; of boxes that are made to sing tenderly by turning a small handle near the lid.‡ And while he tells of all the wonders that have struck him, his astonished audience listens in silence, showing no signs of admiration, blame, or criticism, such as one would suppose descriptions of this kind likely to draw from men accustomed only to the grandeur of nature. It is thus that the Indians, like the bards and troubadours of the middle ages, or the eastern relaters of his-

are canoes. The word *clear-sighted* as they use it here, means one who sees his way and follows it alone. *Grand medicine* is synonymous with very mysterious and marvellous; for Indians marvel greatly at the immense size and tremendous noise of steam-packets. Mr. Culten, in one of his letters, describes a most amusing scene at which he was present, thanks to the captain of a steamer in which he was on his way to the Red Skins' possessions. The boat having stopped at an Indian village, the inhabitants came in crowds to visit and examine the vessel; the captain, finding that their visit lasted too long, and at a loss how to get rid of them, of a sudden ordered a cannon to be let off, when instantaneously all, men, women, and children, jumped into the sea, tumbling over one another, and uttering dreadful shrieks.

* A steam-engine.

† Coaches.

‡ Organs.

tories, transmit from one generation to another the old traditions of their ancestors and the tales of their own experience.

Far be it from me to deny the justice of the accusation of cruelty attributed to the Red Skins. As an example I will here relate the murder of Miss Macrea, which created so much interest at the time. She was the second daughter of the Rev. James Macrea, minister at Lamington, New Jersey. After her father's death she went to live in Northumberland. In July 1777 she set off to pay a visit to Mrs. Macneil, near Edward Fort. Captain David Jones, who was betrothed to Miss Macrea, was uneasy for her safety on account of the hostilities then prevalent, and sent two Indians in search of her, to whom he promised a barrel of rheens on her safe arrival. The two Red Skins performed the task perfectly, but quarrelled on their way back as to which of the two had a right to return the young lady, and, consequently, to receive the reward. It ended by one of the guardians killing Miss Macrea with a blow of his tomahawk, and it was her scalp that was returned to the unfortunate lover, who died of grief a short time after.

There are in the history of the Wash-ing-guh-sah-ba, or the Blackbird, traits of still greater cruelty, which show all the craft the Red Skins are capable of to gain their ends, and how willingly they make use of the most horrible means in order to succeed in their plans. The Blackbird was a renowned chief of the tribe of the Omahas, the first district of the Great Desert that traded with white people, and it was thus he proceeded. When a merchant arrived in the village, he had him conducted to his hut, and there making him unpack all his goods, he chose the best of everything; whether coverings, tobacco, pearls, or rouge,

which he took for himself. This was taxation on a large scale. He then sent heralds to the tops of houses, to bid all the inhabitants come forward and exchange their furs for the white man's goods, none having a right to dispute the merchant's prices, who thus more than made up for the sacrifice imposed on him by the wily chief, who by these means soon became possessed of great riches, and moreover became very popular amongst the white men who traded in those parts. Not so with the Omahas, who began to consider the affair in another light, and to murmur at a spoliation so injurious to their interests. But just at that time a merchant taught the Blackbird the fatal effects of arsenic, and sold him a certain quantity of that poison, which was to render him the terror of his tribe. And so it did, for from that day the chief appeared to his ignorant followers a supernatural being, for when any one seemed to doubt his authority, or dared to dispute his orders, he predicted his death at a time given; and as at the hour foretold the unfortunate wretch expired amidst unknown tortures, the terrible prophet became in a short time a despot whose power could only be equalled by the awe he inspired in all those who had witnessed the effects of his anger and his vengeance. It is fair to say that his personal valour added greatly to the prestige with which the realisation of his prophecies surrounded him. His exploits were the theme of both young and old. The beginning of his career was one of extraordinary hardship. When very young he was taken prisoner by the Sioux, after which the Omahas placed themselves under him, and through his guidance gained a reputation of great military glory. The Blackbird never left unavenged or unretaliated any insult or injury committed against a member of his tribe. In his

warlike pursuits he contrived to impress his followers with a belief in his supernatural power. Thus, one day, when pursuing a number of retreating enemies, whose steps left traces behind them, he discharged his gun several times at these marks, assuring his followers that these shots maimed the fugitives, who would soon fall into their power; and as success confirmed his prognostic, his victory passed among the savages for miraculous, and his authority knew no bounds. The Omahas were proud of being commanded by such a gifted hero, whose savage nature did not, however, render him insensible to the charms of beauty, nor incapable of tender feelings. One day a band of Poucas attacked the Omaha territory, and carried away the Blackbird's women and horses. He swore in a most violent passion that he would pursue and devour the whole tribe of Poucas; that is to say, exterminate them. He immediately set off, at the head of a band of chosen warriors, in pursuit of the ravishers; and obliged them to take refuge behind some ill-formed earthen defences. Then seeing themselves in danger of being massacred to the last man, the Poucas sent an emissary with a calumet of peace to the Omahas, but the Blackbird killed the bearer. A second met with the same fate. In this dire extremity the Pouca chieftain sent his daughter, who was of remarkable beauty. The charms of the young Indian made such a deep impression on the terrible warrior that he accepted the calumet from her hands, smoked it, and from that time a lasting peace was established between the two tribes. The young and lovely girl became in a short time the Blackbird's favourite wife, and her tragic death was one of the incidents that had the greatest influence on the existence of this extraordinary man, whose heart was completely won by the youth and beauty of his new wife, who reigned despotically over her adopted

tribe, governing her terrible husband, and taming down his most violent and vindictive passions. But at the same time a fatal jealousy filled the heart of the Omaha chief with furious and ill-disguised rage to such a degree, that one day, losing all control over himself, he stabbed his wife, and laid her a corpse at his feet. No sooner was this horrid crime committed, than he gave himself up to despair. All his anger was quelled; and during three days and nights he took neither rest nor nourishment, his head covered with his buffalo's skin, and his haggard eye constantly fixed on the body of his victim. None dared to approach him. At last one of his warriors took the infant child of the unfortunate woman, and laying it on the ground, placed one of the Blackbird's feet on its neck. The heart of the savage was softened by this appeal; he arose, harangued his people on the crime he had committed, and from that moment appeared relieved from all sorrow and remorse.

A few years after this event the small-pox came and decimated the Omaha population: the Blackbird was among the victims. As soon as his tribe heard of the danger of their chief, forgetting their own sufferings, they went in crowds to the dying man's bedside, declaring their sympathy and sorrow; he seeing his end approaching, gave orders for his funeral, desiring to be buried on his favourite battle-horse, that his grave should be dug at the top of a very high promontory on the borders of the Missouri, where he had often stood to watch the white men's canoes arriving. After settling all these details he died, surrounded by his whole tribe.

There is in "Les Précis Historiques" of Brussels a letter of Father Smeth, giving very interesting details on the Blackbird of the Assinniboins, with the great difference

that the Assinniboin chief was renowned for his craft and crimes alone, whereas the Omaha chieftain had the redeeming quality of courage.

Tchatka, or the Left-handed, exercised over his tribe, during his long career, more power than any tyrant ever possessed.

He had received many other names, but was better known to travellers and fur-merchants as the Left-handed. These names were Wah-kow-tangka, or the Great Medicine; Maria-youha, or who holds the knife; and Talokah-nan, or the young kid; all of which appellations had been given to him at different epochs of his life for acts by which he had distinguished himself, some of which will be seen in the course of this narrative.

Tchatka's family was very numerous and influential, and it was decided amongst the members thereof that as soon as he was of age he should be their chosen chief and conductor: they consequently early drew on him the attention of the northern traders of Upper Canada, or the Hudson territory. The great intimacy that he established among these people, added to the cunning and address with which he was endowed, led him to acquire knowledge that made him a distinguished man in his country. From a white man he obtained a quantity of poison, of which he had learned to make use. Tchatka was a man without any principle whatever; he was crafty, false, and cowardly. Though young and strong, he always kept out of the way of danger: when his soldiers were fighting the enemy in a valley, he generally seated himself on a hill, or any other spot, where he could see out of harm's way what was going on. He had learnt jugglers' tricks, but never practised them without having at hand a horse ready saddled, on which, in case they failed to insure

victory, he sprang, and dashed off, leaving the combatants to their fate, and thinking of nothing but his own personal safety. Notwithstanding all this, he became the chieftain of from two hundred and fifty to two hundred and eighty lodges, which made about twelve hundred warriors, whose implicit confidence in him was the principal cause of the victories they gained over the Black-feet, and other enemies of their nation.

As soon as Tchatka came to the necessary age he took every possible means to gain his ends, and satisfy his ambition. He calculated the immense advantage and ascendency he would obtain over the people by getting himself initiated into the secrets of the bands of medicine men or jugglers; he pretended to possess the gift of prophecy; all this was necessary to make up for his want of courage, a quality so requisite in a chieftain.

Tchatka knew very well that there were in his tribe several influential persons of longer standing than himself, who had acquired, by their bravery in the field and their wisdom in council, real claims to the dignity of high chief; in order, therefore, to arrogate to himself alone all power in the camp, he took the horrible resolution to destroy his competitors, and employed in the execution of this project all the craft and cunning of which he was capable. By secret practices he had learned the effects of the different poisons he was possessed of; these he administered to one and another, and that so cleverly that not the least suspicion ever fell on him. His rôle of prophet here came to his aid; he foretold to his victims weeks, sometimes months, beforehand, that their end was approaching, the event having been predicted to him by his *wha-kou*, or spirit. The realisation of all those prophecies so raised his reputation, that he obtained the

title of "strong in medicine, or jugglery." The poor savages looked up to him with fear and respect, as one who could at will dispose of their lives. Many made him presents of horses or other objects, hoping thus to avert the fate of appearing on his doomed list. The most influential and courageous man of the Assinniboin tribes, the principal obstacle to Tchatka or the Left-handed's ambition, was his own uncle, in whom bravery was united to a boldness and violence which none dared to resist, he bore the name of the Strolling Bow or *stazipa-man.* He was renowned for his feats in the field; everything about him, from his clothes to his saddle and bridle, were ornamented with hair trophies taken from the heads of his enemies; he was surnamed Istagon, or the One-eyed, because in a battle an arrow had put out one of his eyes.

Tchatka was jealous of Istagon's power and influence over all the tribe, but had not hitherto made any attempt against his uncle's life. As he feared his anger, he tried to insure his protection. By his caution, his flattery, assiduous attention, and feigned submission to the chief's least desires, the cunning young man succeeded in gaining his uncle's friendship and confidence; they met frequently, entertained each other, and seemed the best of friends. One night at a banquet at his house Tchatka presented to his uncle a poisoned dish, which, according to the custom of savages, he ate entirely. Knowing from experience that after a certain number of hours the ingredient would produce its effect, Tchatka sent to invite to his dwelling all the principal warriors of the camp, to hear a most important communication. He first placed his wah-kou as conspicuously as possible. This wah-kou was a stone daubed with red, which was surrounded with a little fence of sticks of about six inches high; it was at a small distance

from the fire, which burnt in the middle of the room, and opposite the spot where, for many years, the Left-handed had been in the habit of sitting.

As soon as they were all assembled, Tchatka showed them his wah-kou; he told them how, during a great thunder-storm this stone had been thrown into his abode; how the voice of thunder had warned him that it possessed the gift of prophecy; that this same stone or wah-kou had announced to him that a great event would take place that night in the camp, that the most valiant warrior of the tribe would struggle in the arms of death, from which nothing could save him; that another younger and more favoured by the Spirit would succeed to him, and that as the warrior chief expired the stone wah-kou would disappear, to accompany the spirit of the deceased to the land of souls.

A dead silence followed this declaration; wonder, blended with a superstitious dread, was depicted in the countenances of all present; none dared to contradict Tchatka's speech, nor emit a doubt on the truth of his words; and as many were of the same rank and partook of the power of Istagon in the camp, he did not at first apply to his own case this announcement of death so mysteriously made; and, above all, as he did not as yet feel the effects of the poison, he had not the least suspicion on the subject.

About midnight a messenger came to the Left-handed, to say that his friend and uncle was very ill, and wanted to speak to him. The truth is, that the uncle, seeing at last his nephew's perfidy, resolved to fell him to the ground while he had yet strength enough to do so; but the cunning Tchatka answered: "Go, tell Istagon that

my visit could be of no use to him, and that I cannot just now leave my wah-kou."

Meantime great tumult and confusion arose in the camp, where general consternation reigned; amidst his horrible convulsions, and while the power of speech yet remained to him, Istagon had declared to the brave soldiers who flocked around him, in answer to his appeal, that he suspected Tchatka of being the cause of his death. All immediately flew to his dwelling, uttering cries of rage and vengeance; there they found him moved and sad at his uncle's untimely end. Trembling at the sight of the clubs raised against his head, he besought Istagon's avengers to stay their anger and hear him.

"Friends and relations," said he, "for Istagon was my uncle, the same blood runs in our veins; ever overwhelmed with marks of his kindness and confidence, what harm could I wish to do him? A few moments ago you saw him strong and healthy; and there he is now on his death-bed! And is it on me you would vent your anger? What have I done to deserve it? I foretold the event, but how could I have done otherwise, since I was obliged to obey the orders of my wah-kou? Come near, and examine him; I have foretold that he is about to disappear, to conduct the spirit of the chief to the land of souls as soon as he expires. If my words come true, if my stone wah-kou vanishes at the stated time, will it not prove that Istagon's death was ordained by the Great Spirit, and not brought on by any perfidy on my part?" These few words had the desired effect. All seated themselves like sentinels round the mysterious stone; neither calumet nor dish passed from one to another; the silent group was absorbed by Tchatka's crafty speech, and in every breast struggled various contending emotions.

During the two hours that this scene lasted, the fire had gradually wasted away, and its dying embers began to throw an uncertain light on all present. From time to time gloomy messengers came with reports of the progress of Istagon's malady. He is in dreadful convulsions, utters nought but cries of despair and rage against his nephew —his speech is failing—he is no longer audible—Istagon is dead. This last announcement was hailed with groans of sorrow; but at that moment the mysterious stone, with a tremendous crash, flew into pieces, making a noise like thunder,—throwing about ashes and bits of stone that wounded severely those who had approached too near. All were horror-struck, and fled from this scene, to them miraculous. The indignation and thirst for vengeance that had animated them but a few moments before against Tchatka gave way to feelings of mingled awe and respect. They were afraid to go near him. The supernatural power of the stone wah-kou was recognised; and he whom the thunder had appointed its guardian received in the camp the name of Wah-kou Tongka—that is to say, "the Great Medicine."

Istagon left after his death a vast number of friends, particularly among the warriors, who were sincerely attached to him for his courage. Several of them, less credulous perhaps than the rest, met Tchatka with severe and threatening looks whenever he appeared in public; but as he lived very retired, seldom quitting his lodge, their contempt and aversion were very little noticed. Besides, he was not without support; his was a numerous family, whose members, joined to the partisans on whom he could rely, formed the fourth part of the camp, or about eighty lodges.

Tchatka was convinced that another grand stroke was

necessary to bring over to him the discontented and incredulous, and in this luck was on his side. It was essential that the thing should be done while the excitement occasioned by the mysterious stone was unabated. It commonly happens that at the death of a renowned chief a large camp is divided in different bands, more particularly so when before the event there were motives of dissension. Tchatka, therefore, shut himself up in his lodge during several days, holding no open communication from without. The whole camp was in expectation of some new grand miracle. The motives and causes of this retreat were surmised and discussed; every one was lost in amazement; all were convinced that some new manifestation, either good or bad, would be the result. On the fifth day of this strange retreat a general uneasiness began to arise among the savages, who talked of dividing.

The famous Tchatka, the great medicine, the saviour of some, and the terror of others, what can occupy him thus secretly in his lodge? Nothing more nor less than the fabrication of a drum (or *tchout-cheego-labo*), of such dimensions that never savage had conceived the idea of constructing the like. Some time before, in view of this exploit already premeditated, he had secretly prepared a hollow piece of a large tree, one of the ends of which he covered with the skin of a young kid, the other end having only a wooden bottom. On the outside of the *tchout-cheego-labo* he painted a grey bear, a tortoise, a bull, a buffalo, and the three genii of the Indian manitous, or spirits; the space between the last three figures was filled with human heads without hair; there were as many as eighty of these. On the skin of the drum was the picture of a chief of the Black-feet; he was in black, daubed with vermilion.

In the middle of the night the voice of Tchatka was heard, with the stifled sound of his *tchout-cheego-labo*, which echoed through the camp. He addressed aloud thanksgivings and invocations to the Great Spirit, and all his favourite manitous, in gratitude for the immense favour they were about to shower on him anew, the effects of which would be shared by the whole tribe. Every one obeyed the summons to hasten to his lodge. According to custom, the counsellors and principal soldiers entered first, and soon filled the habitation; while hundreds of the old and young, greatly excited, remained outside. Curiosity was at its height; all were dying to unravel these new mysteries; fear was mingled with impatience.

Tchatka began by singing, to the sound of his drum, a fine military hymn, without paying the least attention to the multitude that surrounded him within and without. At last, when sure that none were missing, he rose, and with a stentorian voice, which was distinctly heard in all parts of the assembly, began thus: —

"I have dreamed, friends and warriors," said he, "I have dreamed, during five days and five nights, that I was admitted to the land of souls. Living, I have wandered amidst the dead. My eyes have beheld awful scenes; my ears have heard complaints, sighs, shrieks, moanings, and howls. Will you have the courage to listen to me? Can I allow you to become the victims of your foes? for, know, the danger is at hand; the enemy is not far off."

An old man, whose hoary head proclaimed seventy winters, and who was a great counsellor of the nation and juggler, replied:—

"A man who loves his tribe hides nought from the people: he speaks when danger is near, and when the

enemy is come he goes out to meet him. You say that you have visited the land of souls. I believe in your words; for I, also, in my dreams have conversed with the spirits of the dead. Though young still, Tchatka gave us many proofs of his power. Istagon's last moments were terrible. But who can dare to blame you? You only foretold the two events. Istagon is dead; the stone wahkou has disappeared. We will listen with attention to what you have to say; after which we will decide how to act. I have spoken."

The old man's speech produced a salutary effect on all present. Tchatka, less uneasy as to the feelings entertained towards him by the assembly, continued his narration with firmness, showing, at the same time, great confidence in his future plans. He said:—

"Let those who have ears for me listen; for the others —it is yet time—let them begone. You all know me. I am a man of few words; but what I say is true, and events that I foretell come to pass. During five successive days and five nights, my spirit was led away among the spirits of the dead; more particularly amongst those of our nearest relations and dearest friends, whose bones whiten the plains, and are carried by wolves to their lairs. These friends, hitherto unavenged, roam about in lonely and abandoned deserts, where neither fruits nor plants grow, and no kind of animals are found for food. It is a dark gloomy place, where no sun-rays ever penetrate, and those confined there are subject to every privation: alas! they suffer from cold, thirst, and hunger. Their complaints and moans were insufferable. I trembled from head to foot; my hair stood erect. I thought myself doomed to remain there; when a kind spirit, touching my hand, said: 'Tchatka, return to the place thou hast

left; reenter thy body, for thy time for inhabiting the land of souls is not yet come. On thy return, thou shalt be the bearer of good news for thy tribe. The manes of thy friends and relations shall be avenged; the time for their deliverance is near. In thy lodge thou shalt find a drum, painted with objects thou shalt soon learn to know.' At this moment the spirit fled, and, waking from my dream, I found this drum, such as you see it. When my senses returned, I felt that my body had not changed position. During four days and nights I had the same vision, varied by complaints and reproaches on our recent defeats with the Black-feet. On the fifth night a Manitou spoke to me again, and said: 'Tchatka, in future thy *tchout-cheego-labo* will be thy wah-kou. Get thee up, and follow, without delay, the war-road that leads to the Black-feet. At the source of the Milk River, thirty lodges of thy enemies are camped. Be off immediately! At the end of five days' march thou shalt arrive at their camp. On the sixth day thou shalt make a great carnage; each head painted on the drum represents a head of hair. All these trophies gained will appease the manes of thy departed friends and relatives. At this very minute some Black-feet warriors rove about thy vicinity: after vainly watching for a favourable moment, they are gone off in quest of a more feeble foe. Be off, then, without loss of time. Thou shalt gain an easy victory, as the Black-feet have only left in their camp their old men, women, and children.' After these words the Manitou vanished."

Thus spoke this extraordinary man, whose speech had the desired effect on all the auditory. For these savages had a mortal hatred against the Black-feet, a hatred which was the heirloom of many generations, and was kept up and strengthened by continual attacks and aggressions. Not

a family in the camp but had lost one or many of its members by these fearful adversaries. The *sassakwi*, or war-cry, was the unanimous answer of the whole army.

When the war-party was formed and ready to start, several old men and soldiers were deputed to Tchatka, to beg him to take the command of the army, and to lead it to battle in person. But he answered: "Some days ago, I foretold great events that were to take place in the camp: you were witnesses to what was the result, and of the hatred I drew down on my head from many among you. I am young, and no warrior: choose, therefore, an older and more experienced man. I will remain here: leave me to my dreams and to my drum." The deputies returned the answer to their comrades, who insisted on having Tchatka for their chief. Another deputation was despatched, selected this time from Istagon's nearest relations, beseeching Tchatka, in the name of the whole camp, to head them, promising respect and obedience to the utmost extent, and that he should govern all at his will. On these conditions Tchatka, after a little hesitation, surrendered, and said:—

"Friends and relations, I consent to forget all the injuries I have suffered. If you see the accomplishment of all my predictions; if we find the Black-feet camp as I have described; if we tear from our enemies as many heads of hair as there are bald heads painted on my drum, —will you, in future, believe in my great *medicine?* If I tell you, that the second day after our departure we shall find traces of the steps of the war party that has passed near our camp; if on the field of battle we kill the great chief of the Black-feet; if you see him, as he is represented on my drum, without hair or hands,—will you

listen to me? And if all takes place literally as I have predicted, will you in future be ever ready to answer my appeal?"

All promised most willingly to submit to these dictates. Tchatka then rose, and began to sing a war hymn, with the accompaniment of his drum and the acclamations of the whole tribe. He then joined the band, but without arms —not even a knife. He ordered his drum to be placed on a good horse, which was led by the bridle at his side, by one of his favourite spies, or scouters of the plains and forests.

## CHAP. XXVII.

CONTINUATION OF THE HISTORY OF TCHATKA THE LEFT-HANDED. — UNITY AND DEVOTION TO FAMILY TIES. — THE STORY OF JENNIE. — GENEROSITY. — FINE TRAIT OF A PAWNEE. — TRAIT OF AUDACITY. — ACUTENESS OF THE SENSE OF HEARING. — DEXTERITY OF A BLACK-FOOT. — THE SINGLENESS OF AN INDIAN. — MI-AH-TOOSE, THE THIN FACE. — CRAFT. — ANECDOTE OF THE DREAM AND THE OATH. — APPARITION OF THE FIRST VESSEL.

THE great elected chieftain of the principal band of Assinniboins found himself at the head of upwards of 400 warriors. They marched during the rest of that night, and all the next day, in great order, and with all due precaution, to avoid being surprised. A few scouts were alone sent forward, beating the bushes, and leaving as signals sticks planted in the ground, in the direction that the little army was to follow. Towards evening they entered a thick wood on the banks of a small river, where they pitched their tents, which they fortified by means of a kind of fence formed of the stumps of dry trees, there to spend a quiet night. Several of the most ancient warriors murmured aloud, saying: "The day predicted by the chief for meeting the enemy is past."

But Tchatka stopped them short, saying: "You still seem to doubt my word. Say not, the time is past: say rather the time is come. You are still young in ex-

perience, though many winters have whitened your hair. Where do you expect to find the enemy? is it in the plain, or on the summit of a mountain, from which the eye is able to discover all below? At this moment, those who ought to protect their wives and children are far from them. The bear hides its young in its den; the wolf, the wild goat, all the animals of the field, take precautions to protect their young. When you hunt the deer, the badger, or the fox, do you not seek in the thickets, the holes of trees, or the bushes, for their hiding-places? . . We will send some men to reconnoitre the corner of the wood, near the big rock, at the end of the plain where they are encamped."

Immediately some of the most courageous and experienced in war tricks were sent on the look-out about midnight. They brought the news to Tchatka and his companions that they had discovered the camp on the spot described by the chief; that there were about thirty lodges, in which the Black-feet had left almost none but old men, women, and children; that they had distinguished very few young men's voices; and that all the horses were gone. This intelligence filled all those barbarous hearts with joy.

At the dawn of day, the 400 Assinniboin warriors surrounded the thirty enfeebled lodges of the Black-feet camp. The war-cry they uttered, like so many blood-thirsty furies, woke up, in inexpressible fear and horror, the unfortunate mothers almost completely defenceless. As the Assinniboins expected, they found very few men, the greatest part being on the war expedition. The small number, however, who remained, fought bravely and desperately; but they could not hold out long against foes so numerous; the battle was therefore short, but the

carnage was dreadful: old men, women, and children, fell an easy prey to the cruel Assinniboins, — only two young Black-feet escaped by flight this cruel butchery, and the trophies of heads of hair carried off greatly exceeded in number those painted on the drum.

On returning home, at the first halt a warrior remarked to his companions, loud enough to be heard by Tchatka, that the Black-feet chief had neither been killed nor seen. The Left-handed replied: "Our task is not therefore yet terminated; we shall have another skirmish before we return to our firesides. The chief of the Black-feet must perish, as I saw him in my dream; as he is depicted on my drum-skin by the Manitou, without his hair or hands, which will be cut off with his own knife."

After some hours' march, shots fired made known to those behind that an attack had commenced in the front of the line. All hastened to join the combatants. It was a meeting of from twenty to thirty Black-feet, who had lost their way in a thick fog, and were separated from the bulk of the army. Tchatka, in spite of all his manœuvring to keep out of the way of danger, was enveloped in the midst of the fight, not knowing which way to turn. The Black-feet fought bravely, but were obliged to give in to the superior numbers of their adversaries.

In the thick of the battle, a little out of the way, Tchatka's horse was killed under him, and the rider and courser rolled in the mud. At that moment a tall and prodigiously strong Black-foot threw his lance at him, but it only grazed his head, and, quivering, flew and stuck in the ground. Tchatka rose rapidly from his fall. Though a coward, he was not wanting in address. He seized the raised arm of his terrible adversary, and made a last effort to wrest his knife from him. At that moment, the battle

having ceased in the front of the line, the Assinniboins perceived the absence of their chief, and went in quest of him. They found him prostrate, but still struggling with his powerful foe. The Blackfoot, who had succeeded in disengaging his arm, had it raised, and was about to plunge his knife in Tchatka's heart. Just then he received on the skull the blow of a club that felled him senseless beside his adversary, who immediately seizing the murderous weapon finished the Blackfoot; then rising, cried aloud: "Friends, here is the chief of the Black-feet; his medal makes him known. I hold the knife of Mattau-Zia (the bear's foot), whose mighty deeds you know; who for years past has been the terror of our nation;" and with his own bloody knife he cut off the fallen chief's hair and hands; thus accomplishing, in the full, the grand prophecy which will ever be handed down from generation to generation amongst the Assinniboins. It was on this occasion that Tchatka obtained his third name, Minasjougha, or He who holds the knife.

In 1830 he met with his first great defeat at the hands of the Black-feet, leaving on the field upwards of sixty warriors killed, and above an equal number of wounded. Thence may be traced the beginning of his downfall; the prestige which had hitherto surrounded his name and all his sayings was giving way. About this time the company of furriers came to supply the Union Fort, which then stood where it is now. By a treaty passed with the Indian natives in Upper Missouri, the store rooms were to contain goods for two years' trading.

In the hope to repair the losses he had sustained, to raise the courage of his soldiers, to cover the dead, — that is to say, to make families who had lost their near rela-

tions in the last battle to cease their mourning, Tchatka assured his followers with unbounded confidence that he would make them so rich, that all their horses would be insufficient to carry home the spoils they would be possessed of. He had had another grand dream, one that would not deceive him, if they would join him and punctually obey his orders. Of course all agreed. He had formed the bold plan to render himself master of the Union Fort with a band of 200 chosen warriors. He began by presenting himself to Mr. M., the superintendent, whom he completely deceived by a profession of friendship; for white men had made him believe that Tchatka was on his way, at the head of his band, to the Minataries' country, in search of the Gros-Ventres their enemies, and that their intention was to continue their journey at daybreak. So well had the chief played his part, that the usual precaution of disarming the visitors, and putting their arms under lock and key, was neglected on this occasion. The plan that Tchatka had placed before his followers ran thus: they were all to retire to the rooms allotted to them, and to rise at a given signal, and massacre all the inhabitants of the fort during their first sleep. Fortunately, a few days before, all the Canadian workmen, about eighty in number, had come in search of goods in virtue of the treaty passed with the Crows and Black-feet. Yet, notwithstanding this succour, the savages would probably have gained their perfidious ends if it had not so happened that an Assinniboin soldier had a sister married to a black merchant. Wishing to save her life, he imparted to her the whole plot, inviting her to come and spend the night in his room, so as to be out of harm's way. This she promised to do, but went immediately and told all to her husband, who related

the news to the superintendent, and to all concerned in the business of the fort.

In consequence of this discovery the workmen, and all the people employed in the fort were called out, and that without creating any suspicion whatever; they left their rooms tranquilly, were armed in the twinkling of an eye, and took possession of the bulwarks and other points. Tchatka, and the principal of his band, were then invited to come into the commander's saloon. There, after receiving the reproaches their treachery deserved, in spite of their protestations, the choice was given to them whether to leave the fort without resistance, or to be hunted out by the big guns which were pointed at them, and ready to be fired. Tchatka accepted, without hesitation, the first proposal, and retired without loss of time in sorrow and confusion at having missed so good an opportunity of gaining riches; but, above all, at having failed in his promises, and not having accomplished the prophecy of his pretended dream.

Tchatka died in 1843, after seeing his tribe decimated by the small-pox. His name is still celebrated among the Assinniboins, who never pass near his tomb without offering sacrifices to the shade of their departed chieftain.

Such traits are sufficient to show all the barbarism of those savages. If in their customs this barbarism takes a more hideous colour, it should not be forgotten that, in the cruelties that Indians practise towards their enemies, they are guided by the love of vengeance, which is by them considered as a virtue. They think themselves not wicked but just. Those acts are only in their eyes retaliations which they are bound to practise on their adversaries. The white men have done them

so much injury, that, with the Indians' notions of right, honour, and justice, it is not to be wondered that they inflict on them the treatment they have received at their hands.

In the story of "Jennie," we find a terrible example of Indian justice, with all its implacability — "eye for eye, tooth for tooth, man for man." Such is the principle by which they are guided in the dreadful executions of which their deserts are frequent witnesses. The story we are about to relate will show how strong family ties are among savages, and in the course of this narrative we shall cite many other traits of the Indian family union, which some writers have too lightly denied.

Jennie was the wife of a Chactas, who had killed an Indian of his own tribe, and afterwards attempted to escape by swimming across the Mississippi, but was taken and put to death by the victim's relations. Tom, Jennie's eldest son, in turn murdered an old Chactas; and was, according to the law of his nation, condemned to suffer death; but just as the execution was about to take place, Jennie, rushing through the crowd of spectators, advanced towards the commander, and said: "Tom is young; he has a wife, and children, and brothers, and sisters dependent on him for aid and living; let me die in his stead. I am old, have few days to live, and can be of no use to my family; moreover, it is not fair, and a shame for you to hang a new *shirt* for an old one."

This magnanimous offer was accepted, and a few hours were granted to Jennie to prepare for death. During this interval she ordered a coffin for Tom. When asked the size required, she replied, "Make it as for me, and it will do for my son." Two hours after she returned

to the camp with her load on her shoulders, and was put to death.

During five years after this painful event Tom was the object of constant jeers and contempt from the family of the old man he had murdered, who were ever upbraiding him, saying: "Thou art a coward; thou hast let thy mother die for thee; thou art afraid of death; oh, thou art a coward!" Tom, unable to endure these insults, killed the son of the old man he had murdered, and returning home, confessed his crime, and even boasted of it everywhere. After which, no longer able to live, he told his friends that he was resolved to die, and invited them to be present at his last moments. By his orders a tunic was prepared for his winding-sheet. He dug his grave himself, lying down in it several times to try if it fitted. He then charged the gun with which he intended to commit suicide. All being ready, he rolled two black silk handkerchiefs round his neck, twisted blue ribbons about his arms and in his long hair, began to smoke his calumet, and to sing the hymn of death:

"Time is gone by, death is come."

A white man who knew him, passing by chance, said, "Tom, where art thou going thus accoutred?"

"To see my mother."

"And where is thy mother?"

"In a good place."

The white man, understanding what he was about, tried to dissuade him, assuring him that the relations of the young man he had killed would be content with a ransom. But he answered, "No, I am resolved to die;" and re-

suming his hymn of death, laid himself down in his grave, and placing the mouth of his gun against his heart, drew the trigger, and expired.

Yet Indians are not devoid of all generosity towards those who, according to their laws, are condemned to die. They have been known to throw aside their family traditions, to risk their future prospects, in order to save victims who had fallen into the hands of warriors of their tribe. In proof of the truth of this assertion, we shall relate an anecdote that does the greatest honour to its hero.

A Pawnee, a brave man (the warriors who have distinguished themselves in the field are called brave men), the son of an Old Knife (Pawnee chief), a handsome youth of a noble countenance, who had by his exploits gained, at one and twenty, the surname of brave amongst the brave, by an act of audacious courage, at once put an end to the barbarous custom of burning prisoners to death. A young woman of the Cadouca nation was destined to suffer the horrible fate of a prisoner. The fatal hour was come. The trembling victim was tied to the gibbet, in presence of the whole tribe assembled to witness the odious scene. Just as the fire was about to be put to the faggots, the young warrior (who had prepared unobserved two strong and swift horses, with provisions for a long journey) sprang forward from his place, pierced the astonished crowd, delivered the unfortunate woman, took her in his arms, placed her on one horse, mounted the other, and both dashed off at full speed, leaving the spectators thunderstruck at such a bold stroke.

The captive, after three days of rapid course, was conducted through the deserts towards her country. Then her generous deliverer made her a present of the horse she was on, and gave her provisions, so that she might

regain her village without suffering from fatigue or hunger, and then took leave. Such was his popularity that no one attempted to call him to account for this action, and his temerity was considered as an inspiration of the Great Spirit; so that from that time the Pawnees ceased entirely to offer up human sacrifices.

This story became known at Washington, and made a deep impression on the ladies and young girls of a boarding-school, who resolved to raise a subscription amongst the members of the establishment, and with the sum thus collected to send a commemoration gift to the son of the Old Knife, as a token of their admiration for his noble conduct. They consequently had a silver medal struck, with an appropriate inscription, which was sent to the brave Pawnee, with the following letter: —

"Brother, — Accept this mark of our esteem. Wear it always in remembrance of us; and if thou shouldst have the power to save a poor woman from tortures and death, in the name of this souvenir fly to her rescue, and restore her to life and liberty."

To this letter the warrior made an answer, which, literally translated, ran thus: —

"Brothers and sisters, — Your medal will give me more courage than I ever had, and I will listen to white people more than I have hitherto done. I am glad that my brothers and sisters have seen my good deed. They think I acted in ignorance; but now I know what I have done. I acted in ignorance, not knowing that it was a good action; but the medal teaches me that I have done well."

It would be easy to tell numbers of anecdotes, each more extraordinary than the others, of the characteristics



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of the Indians. I shall, however, content myself by relating a few, taken at random from among thousands, the remembrance of which is perpetuated in these solitudes.

One night, favoured by intense darkness, a warrior of Dacota came to a Pawnee village, and, scrambling to the conical top of a wigwam, peeped through the hole, formed at the top of wigwams to let in light and air, and to let out smoke. Round the dying embers of the fire the Dacota warrior saw his enemies asleep. To slip down, and with his knife scalp them all was the work of a few short minutes. He then escaped with his bloody trophies, uttering as he went along yells of war and triumph, which awoke all the Pawnees, and threw them into a state of fury, more easily imagined than described.

This audacious act is the more remarkable, since all the savage tribes possess a most acute sense of hearing, and the Dacota warrior ran the greatest risk of being discovered at each movement, even to the rustling of his dress against the wall outside the wigwam he thus invaded. His *sang-froid* must also have been excessive, and his hand very sure, for each of his victims to expire without a sigh, that would have woke up and alarmed his sleeping companions.

Another anecdote will illustrate better than the longest dissertation the acuteness of hearing and the extreme dexterity peculiar to the Red Skins of the New World, and which have rendered them so celebrated.

Two trappers, camping in the Black-feet country, mounted guard alternately round their provisions, to avoid being surprised by the Indians. Towards midnight, the man on duty, knowing that he could not be too cautious against surprises, kept aloof from the fire, that the reflection of its light might not betray him. He soon perceived

a black mass, in which he recognised a human form creeping towards the fire. Guessing it was a Black-foot, he shouldered his gun and took aim, but the noise of the hammer reached the Indian's ear, who, taking up his bow and arrow, shot in the direction of the sound, and so sure was his aim, that, in spite of the darkness, the unfortunate trapper's throat was pierced, and he fell to rise no more.

Amidst these acts of cruelty, that so startle and strike with horror those who hear of them on the spot where they were committed, one listens with pleasure and relief to traits of an opposite description. The fact is, that amidst this medley of uncertain morals, to analyse would be fastidious, difficult, and even problematic. I therefore prefer to abstain from personal observations, leaving my readers to draw their own conclusions.

I have already had occasion to notice Indian simplicity. Other proofs, as curious as those already given, will show to still greater advantage the peculiar points of this singlemindedness, which does not exist to the same degree amongst all primitive nations.

Me-ah-toose, surnamed the Bear's Face, was a Sheyenne of great intelligence, and in his tribe was treated with consideration. Being at St. Louis, in the Missouri, he examined with a scrutinising eye all that he saw; nothing was indifferent to him; he was struck with every trifle. But what made the most impression on him was an evening spent at the circus. When he returned to his tribe, he gave a most accurate description of the size, colour, and equipment of each horse, with minute details of the feats performed on them. He could not possibly understand the great skill of white men in all that regards horses. This was in his eyes the only point in which they were superior to the Red Skins. Another thing that

astonished him was the immense number of people inhabiting the same town, far from any hunting spot. One day, determined to count the townsmen, he sat down on a stone in the street, with a big square stick in his hand, on which he cut a notch for each passer-by. In a short time the whole was covered. He then took to counting on his fingers; but the poor Indian soon perceived that instead of decreasing the crowd became more and more dense, so that he gave up his plan in despair. Tomacomo, who took a journey to England at the beginning of the seventeenth century, also attempted, by the same means, to count the inhabitants of Plymouth. On his return, being asked by his chief what was the population of Great Britain, he answered: "To count the stars in the heavens, the leaves on the trees of our forests, or the grains of sand in the sea, were as easy as to count the inhabitants of England."

The following anecdotes will show that Indians are not wanting in calculation and cunning in their dealings with white people, who, though their superiors in many respects, are often obliged to look very sharp, in order not to become the dupes of the craftiness of the Red Skins.

When Mr. Joseph Dudley was Governor of Massachusetts, he was one day superintending some workpeople, when he perceived a tall strong-built Indian, half naked, who seemed watching them for mere amusement. Going up to him, Mr. Dudley asked him why he did not work to gain money, and buy himself clothes. "And you," said the Indian, "why do you not work?" "I do work," said the governor, pointing to his forehead; "I work with my head." "And I," answered the Indian, "would work also if any one would give me employment." "In that case," replied Mr. Dudley, "if you will kill a calf for me I will

give you a shilling." This was agreed to, and after performing his work, the Indian returned to loiter, when the governor went to him, and reproached him with not having washed the calf. "But," said the savage, "that was not in our bargain. I was to kill the calf for a shilling, neither more nor less, and I have faithfully performed my part of the agreement." Mr. Dudley then gave him another shilling to wash the calf. This he spent in a pot-house, and bringing back a brass shilling to the governor, said it was he who gave it to him. Thinking it might possibly be true, Mr. Dudley gave him another, and he came back with the same tale, and was again successful. But on a third attempt, perceiving that he had to deal with a rogue, the governor gave the Indian a letter to carry to the sheriff at Boston. It was an order to give the bearer a sound flogging; but the Red Skin, guessing what it was about, gave the letter to a servant, telling him that his master ordered him to carry it. The poor man obeyed, and was well whipped for the Indian's misdeeds.

An Indian, after hearing a Protestant preach on the text, "Make vows to Heaven and keep them," went up to the preacher after the sermon, and said: "I have made a vow to go to your house." A little surprised, the minister answered: "Well, keep your vow." On arriving at the house, the Indian said: "I have made a vow to sup with you." This was also granted; but when, after supper, the Indian added: "I have made a vow to sleep in your house," fearing there would be no end to the vows of his attentive auditor, the preacher replied, "It is easy so to do, but I have made a vow that you shall leave to-morrow morning," to which the Indian consented without hesitation.

In a preceding note I have mentioned the astonishment,

stupefaction, and fright of the Red Skins at the sight of the first steam-packet that entered the waters of the Missouri. In the history of American antiquities there are to be found particulars of the effect produced by the first sailing vessel that entered North America, just on the spot where the town of New York now stands, which I here transcribe as a complement of the sketch on Indian simplicity.

No white men had yet been seen either in the bay or on the coast. One day some fishermen happened to be at the mouth of the river, when they descried something very large and broad floating on the waters. They immediately went on shore to apprise some Indians of what they had seen, inviting them to come and look at this strange phenomenon, and to try and discover what it could be. All were stupefied, as the fishermen had been; but none could make out what it was that was before them. Some said it was a large fish, others that it was a floating house; but on seeing it approach it was concluded that it was a gigantic animal, in fact, something alive. They consequently resolved to put all the neighbouring inhabitants on their guard, and therefore sent off messengers in every direction, some on foot by land, some swimming across the water, to tell the wonder to the chiefs of tribes. In a short time the shore was crowded with warriors and other men, as also women and children, who, after many surmises, concluded that it was a floating house, in which was the Great Spirit, who had come to visit his children.

The chieftains in consequence assembled to decide in what manner they would receive the Great Spirit. Preparations were made to offer him abundant sacrifices, and the women provided the most tempting and dainty food;

they also danced, not only to please, but also to appease the Spirit in case he were angry.

But then came messengers saying that the floating house was full of living beings; from the description these were supposed to be a new species of game, unknown in the country, that the Great Spirit was bringing to them. Then came other messengers announcing that decidedly the floating-house was full of human beings of a different colour from themselves, and most curiously dressed; that they had called to the people on the shore in an unknown language. On hearing this news some were tempted to run away into the forests, but the greater number resolved to stay and receive the visitors lest they should be offended, and in their anger destroy the whole tribe. At last the house stopped, and from it was detached a canoe into which the man in the red coat and several other people descended. The Indian chiefs formed a circle to receive them. The man in the red coat saluted the Indians, who returned the salutation. All were in ecstasies at the dress and appearance of the strangers, who presented them with a large bottle of brandy, inviting them by signs to taste it; but this they dared not do until the man in the red coat had poured out a glass and drank it off; a few instants after the whole tribe was in a state of complete intoxication.

The white men made the Indians understand that they were obliged to return to their country, but would come back to visit them the following year. On parting they made their new friends presents of hatchets, pick-axes, and stockings, and were not a little amused on returning the year after according to promise, to find that the savages had made tobacco pouches of the stockings, and wore the

hatchets and pick-axes tied round their necks as ornaments. They were then taught the use of these objects, and began to consider the white men as a species of inferior Manitous, or spirits. Therefore their request for a piece of ground that could be measured with a buffalo's skin appeared very moderate, and was easily granted; but great was the surprise at the method of measuring; for the white men cut a buffalo's skin in thin strips, joined them so as to make a very long cord, with which they surrounded a large space. The Indians laughed heartily at the stratagem, but did not recede from their engagement, and the two peoples lived ever after on friendly terms.

# PART VII.

## INDIAN LANGUAGES.

### CHAP. XXVIII.

SKETCH OF THE INDIAN LANGUAGES. — MOTHER TONGUES. — ORGANISATION OF THE INDIAN LANGUAGES. — IDIOMS OF THE NATCHEZ POLYSYLLABISM. — FIGURATIVE STYLE. — DERIVATIVES. — NAMES OF MEN, WOMEN, AND MONTHS. — SUBSTANTIVES. — VERBS. — SPEECHES. — ORATORICAL STYLE. — PLEA OF A PENOBSCOT. — WEATHERFORD'S SPEECH.

THE languages spoken by the Indians of North America who live between the two Oceans, and from Canada to the Gulf of Mexico, are so numerous and so different from one another, that the life of a man would not suffice to learn even half of them. This great variety and dissimilarity may be easily conceived when one considers the various origins of the savage tribes of the American continent. Monseigneur Demers, bishop of Vancouver's Land, in Oregon, assured us, some years ago, that although he spoke seventeen Indian idioms, there were yet in his diocese several tribes to whom he could not make himself understood. Those persons who maintain that these idioms or languages are merely *patois*, or dialects that at utmost have but three or four principal

stocks, speak without reflection; they have been led into error by the homogeneity of type, genius, and syntax, which is to be found in the languages of all those tribes; this resemblance exists in the form, but not in the root, of the words; it is the natural result of the poverty of these languages, and by no means a proof of the unity of their origin.

Few things have excited the curiosity of *savants* with respect to the Indians so much as their languages. Balbi, who generalised the works of his predecessors, asserts that 438 languages and 4000 dialects are extant among the 10,000,000 Indians scattered over the New World. Among the savages of North America each tribe has its peculiar dialect, but many of these dialects are of a common stock, to which they have a great resemblance. For instance, in Upper Canada and on the borders of the large lakes, the greater number of the Indian dialects are derived from two principal sources, viz. the Mohawk or Iroquois, and the Algonquin. The Mohawk has six dialects, which are the Cayuga, the Oneida, the Onondaga, the Seneca, the Tuscarora, and the Wyandot. The latter is now very little spoken. The Algonquin seems to have been spoken formerly throughout a great part of the continent north of the Potomac, and east of the Mississippi. This mother tongue is the one used for commerce among the Red Skins of the north. It has at least twenty-three ramifications or idioms, which do not differ materially one from the other; it is the key, by means of which one may understand, without much difficulty, these twenty-three idioms. In like manner the Dacotas' language was known and spoken by the Assinniboins, the Otoes, the Ponkas, the Quapaws, the Winnebagos, &c. In the south the Chactas, the Cherokees, the Muskogees, and the Natchez

have languages that differ essentially from each other. In New Mexico, California, Oregon, and the Rocky Mountains we observe the same singularity, for even tribes who live as neighbours do not understand one another, owing to the dissimilarity of their languages.

None of those languages are arbitrary in their constitution; each possesses a regular organisation, having a character of unity in its principle; not one seems to have a slow and laborious formation, but each is perfectly complete, exempt from all confusion and irregularity, and governed by fixed laws. The grammatical forms that constitute the genius of the Indian languages and idioms, appertain as much to nature as to civilisation; we should not then be surprised if the language of the American natives presents the strange phenomenon of a remarkable regularity and richness of expression amidst a great poverty of words.

Some of the writers who have treated on this subject assure us that they have found Hebrew and Gaëlic names among the idioms of the Red Skins. We believe the more readily in the accuracy of this statement, as it is a positive fact that many words, syllables, and sounds of these two languages are to be found in those Indian idioms that are most probably of Scythian origin. The Powhatan language, spoken by the Nottoways of Virginia, seems to be of Celtic origin. In expression and harmony it is equal to Erse, Irish, the Gaëlic of the Scotch, and the Kymric of the Welsh. It has two genders, like the French, and its verbs are most regular. That of the Wyandots possesses several Latin words. It would be too long and tedious to give philological details concerning the divisions, ramifications, and grammatical constructions of the various Indian languages of North America; we

shall, therefore, simply give a sketch of their general character, as also of the manner in which the Red Skins express themselves, and a nomenclature of the names most used in the deserts.

Many eminent authors of the United States, and particularly Mr. Schoolcraft, have made researches and grammatical dissertations which display great talent, erudition, and patience: unfortunately, their works only comprise a very limited number of the Indian languages that are the most known. On the other hand, prayers have been printed, and long extracts translated from the Bible, for the use of the tribes visited by the Catholic and Protestant missionaries; but these documents, owing to the orthography of the words, would not be sufficient for any one who would desire to investigate the origin, formation, and connexion of those languages, if he had not previously heard them spoken by the natives. Evidently, as there is no rule to indicate or to render by writing the sound that one wishes to represent, the orthography becomes arbitrary, and each author writes as he pleases the words he hears pronounced, so that it is no uncommon thing to see not only words, but even entire vocabularies of the same idiom, differ widely from one another.

The articulate sounds in the language of the Red Skins are generally rather hard, hoarse, and strange, which is the result of the polysyllables and the groups of consonants that compose the words. The guttural sounds, the aspirates, and, if I may so express myself, the *hissing* and *sneezing*, which are usual, particularly among the tribes of Columbia and Oregon, render those idioms extremely difficult to be spoken. The greater number are destitute of the sounds represented by the characters *f*, *l*, *r*, and *s*, as the Indians have much trouble to pronounce them.

Nevertheless, all those languages have generally mellow sounds, a musical cadence, a free, easy measure, energetic turns, simple and varied combinations, and phrases that are naturally poetic and eloquent. Some of them have a softness, an originality, and a clearness of expression not to be found in the European languages.*

All the dialects of the Red Skins are essentially figurative, polysyllabical, transpositive, and imitative. They possess no alphabetical characters to represent speech, but have recourse to hieroglyphical pictography. The Cherokees are the only ones who have an alphabet.†

The Natchez, like the Peruvians, had two languages: one, which was called vulgar, only spoken by the men among the people; the other was spoken by the nobles of both classes. These languages appear to have been very rich, and not to have had the least affinity one with the other. For instance, any speaker who wished to gain the attention of an auditory, or of an individual, would have employed the word *aquenan*—listen, when speaking to the people; and *magani*, which has the same signification, when addressing a nobleman. The following are other examples of this singularity:—

| | PLEBEIAN LANGUAGE. | LANGUAGE OF THE NOBLES. |
|---|---|---|
| Is it thou? . . | Tachte cabanachte? | Ogape-gouga-iche? |
| Be seated. . . | Petchi. | Caham. |
| Spirit. . . . . | Coustine. | Coyocop. |
| Great. . . . . | Tchite. | Cliquip. |

* For the orthography of the Indian words, we always employ the one that indicates the manner in which those words would be pronounced in French.

† All the Cherokee words end with vowels, every vowel being preceded by thirteen combinations of consonants, each of which forms sixty-four syllables. They have also twelve alphabetical characters that serve as

These examples will suffice to prove that there exists no analogy between the two languages. The women, it is true, spoke the language of the nobility, but with a certain affectation and with quite a different pronunciation from that of the men. The French people who lived at Fort Rosalie, and who had more intercourse with the women than with the men, adopted the pronunciation of the former when speaking Natchez. This was a source of great displeasure among the chiefs, and one of them having met an officer of the fort, said to him, "As you have the pretension to be a man, why do you lisp like a woman?"

The Indians express their thoughts and ideas, according as they present themselves to their mind, by words that are sometimes composed of substantives, adjectives, and verbs connected together. The words themselves, and particularly the substantives, are often anomatopœia, and represent by their sounds the action of the object spoken of. For example, *horse* in the Mianu language is pronounced *uakatakauskau;* the Ojibbeways of Machilimackinack say *papashigogounski.* These two words, pronounced by the natives, imitate most admirably the noise the horse makes while trotting.

Almost every word indicates an interior or exterior action—a concrete or abstract idea; and the reunion of the ideas and syllables that express them is based on a fundamental root which has the faculty of retaining the original thought amid the additional sounds that complete it.

One would say that the expression of thought among

double consonants. The Cherokee alphabet is very simple, and renders admirably the different sounds of that language; it was invented by George Gness, a member of the tribe.

the Red Skins is like a polysyllabical stem forming a group of curious, primitive, sonorous, and expressive objects. The cause of the formation of those interminable and compound words may be ascribed to the poverty of the Indian vocabulary. As every object has not a proper name, the savages are obliged in their language to have recourse to periphrasis, of which they generally make but one word. Here is an example that will help to make one understand this linguistic system. Suppose that an Indian wanted to say he smokes, if he had no term to specify the pipe and the action of smoking, he would thus express himself: "I inhale the smoke emanating from the fire of a dried weed that burns in a little stone hearth driven into a hollow stick:" of this long phrase he will only make one word. But even in the French language we are sometimes obliged to employ similar means to make ourselves understood: for instance, having no proper term whereby to qualify the action of riding, we are obliged to have recourse to a periphrase, and to say "*Monter à cheval*" (mounting on horseback), which the English render by the verb *to ride*. Let us give another example: we employ six words to say "*La rivière de la pierre-jaune* (Yellow-Stone River); the Ojibbeways simply say "*Sibiozackonnaubikud*." The originality of the Indian languages consists, then, in the art of rendering by one expressive word, and as short as possible, a thought that would require ten.

The Indian languages, like all primitive tongues, are essentially figurative. This is easily understood. Man being continually in presence of Nature, when he lives far from those societies that are advanced in civilisation, always adopts a figurative style. The Indian's language affords us striking proofs of this assertion, and we shall

here note down a few phrases, selected from among hundreds, of the most familiar used in the wigwams.

| PHRASE. | SIGNIFICATION. |
|---|---|
| *A dark cloud rises in the horizon.* | War threatens on such a side. |
| *The path is obstructed.* | War is already commenced. |
| *Bury the axe or the tomahawk.* | Conclude peace. |
| *The axe you gave me to strike my enemies with was not sharpened.* | The help you sent me was not sufficient to vanquish my enemies. |
| *You have not made me strong.* | You have not paid me enough. |
| *You have spoken to me with the lips and not with the heart.* | You sought to deceive me. |
| *You stopped up my ears.* | You kept a secret from me. |
| *Sing to the birds.* | Tell falsehoods. |
| *Hearken not to the song of the birds that flutter around you.* | Do not believe the tales that are told to you. |
| *Kindle the council fire.* | Assemble to discuss. |
| *The council fire has been extinguished.* | An enemy caused blood to flow during the discussion for peace. |
| *Do not allow weeds to grow in the paths of war.* | Carry on war with vigour. |
| *Open the path that leads towards such a nation.* | Remove the difficulties that are opposed to peace. |

Naturally, the compound words have either a derivative or a root. This derivative, when stripped of all the accessories that complete the abstract or concrete idea, is generally reduced to a monosyllable, or at most to two syllables. The following are examples taken indiscriminately from several Indian dialects; *moz*, buck; *msau*, wood; *terp*, stone; *zid*, foot; *ovu*, body; *daï*, heart; *kracl*, tree; *ozi*, fly; *oncos*, meat; *nadina*, wind, &c. These roots are the stock of the compound words, as we may observe by *Shomin-aubo*, wine; formed from *shomin*, grapes, and *aubo*, liquor: *Totosh-aubo*, milk; from *totosh*, a woman's breast, &c. Although there are special words to indicate the sex of individuals, yet gender, properly

so called, does not exist; but what serves for it is the quality of derivatives which are divided into animate and inanimate. Thus, the same adjective is used for *young boy* and *young girl*, because the two derivatives *boy* and *girl* are animate; but two different adjectives should be employed in the following phrases, there is a *handsome squaw*, there is a *handsome dress;* because the derivative *squaw* being animate, requires an adjective equally animate, and the derivative *dress* being inanimate, also requires in like manner an inanimate adjective.

EXAMPLES.

| | ANIMATE ADJECTIVES. | INANIMATE ADJECTIVES. |
|---|---|---|
| Good . . . | *Minno.* | *Onisheshin.* |
| Bad . . . | *Monand-izzi.* | *Monaud-ud.* |
| Big . . . | *Mindiddo.* | *Mitshan.* |
| Little . . . | *Uggauski.* | *Pungee.* |
| White . . . | *Wanbishk-izzi.* | *Wanbishk-an.* |
| Black . . . | *Mukkuddaw-izzi.* | *Mukkuddaw-an.* |

It is necessary to remark that this manner of symbolising, as it were, the adjectives, in not employing them indifferently for all organised and unorganised beings, is an imitation of the laws of nature, which gave the animate properties or qualities to those beings that have life and movement, and the sluggish or inorganical properties to such beings as are inanimate. It is strange to see savages employing this rule, so simple and so natural, whilst civilised people have an arbitrary syntax. The difference of these two kinds of adjectives consists in the termination, which varies, although the radical be always the same, with a few exceptions. The Indians often make adjectives of substantives by changing or modifying their termination.

The men's names are emblematical; their signification is derived from an act of courage, from an animal, or from a hereditary or characteristic ornament. Those of the women are taken from flowers, from natural objects, or from fountains. We will quote a few of them :—

| MEN'S NAMES. | WOMEN'S NAMES. |
|---|---|
| The four bears. | The rose-bud. |
| The deceitful wolf. | The reclining flower. |
| The white buffalo. | The weeping willow. |
| The red bear. | The sweet-scented herbage. |
| The elk's head. | The rock crystal. |
| The horse's tramp. | The white cloud. |
| The sensible man. | The swimming hind. |
| The smoke. | The polar star. |
| The bloody hand. | The pure fountain. |
| The shell. | The woman who strikes many. |
| He who ties his hair in front. | The woman that dwells in the bear's cavern. |

The names of the months are distributed so as to correspond with the circumstances that distinguish them from one another in the calendar of the desert. Thus the Dacotas call

| | |
|---|---|
| January . . . | The moon of the brave, or the cruel moon. |
| February . . | The moon of the cats, or of the running badger. |
| March . . . | The moon of the snow sickness, or of sore eyes. |
| April . . . . | The moon of game, or of the laying of the geese. |
| May . . . . | The moon of the green leaves, or of the plantations. |
| June . . . . | The moon of the turtle, or of the strawberries. |
| July . . . . | The moon of the buffaloes, cows, or of midsummer. |
| August . . . | The moon of the hind, or of the harvest. |
| September . . | The moon of the crop, or of the wild rice. |
| October . . . | The moon of the deer. |
| November . . . | The moon of the falling leaves. |
| December . . | The favourable moon, or moon of the stag that sheds its horns. |

The Natchez had thirteen moons instead of twelve, the first corresponded to the month of March, and was called the moon of the deer, the others were—

| | |
|---|---|
| April . . . . | The moon of the strawberries. |
| May . . . . | The moon of the old maize. |
| June . . . . | The moon of the water-melons. |
| July . . . . | The moon of the peaches. |
| August . . . | The moon of the mulberries. |
| September . . | The moon of the new corn. |
| October . . . | The moon of the turkeys. |
| November . . | The moon of the buffaloes. |
| December . . | The moon of the bears. |
| January . . . | The moon of the geese. |
| February . . | The moon of the chestnuts. |

The moon of the walnuts completed this nomenclature of moons, each of which lasted less than a month.

Some of the substantives are formed into adjectives, by changing their termination. In this manner the word *Ossin*, stone, is altered into *Ossin-eesh*, stony; the word *Nebi*, water, into *Neb-ish*, watery, &c. All the plurals are formed in the same way; but those of the animate nouns are not the same as those of the inanimate ones. For instance, in Algonquin you say: *Mukoo*, a bear; *Mukoaig*, bears; *ouabigoun*, a flower; *ouabigounou*, flowers. Very few of the substantives are without numbers. It is scarcely ever seen, except in the declensions of animate nouns, and in the conjugation of animate verbs. The substantives have diminutives, as in the greater number of our European languages. For example, you say: *Eekowa*, a woman; *Ekwaz-ais*, a little woman: *Inin-e*, a man, *Inin-ees*, a small man: *Penaisi*, a bird; *Penaish-ees*, a little bird: *Addik*, a reindeer, *Addik-os*, a small

reindeer: *Wakiegun*, a house, *Wakieg-ans*, a small house, &c.

The verbs follow in principle the rules that govern the adjectives, and agree with their subject, as the latter agree with the nouns or pronouns they qualify.

Not to dwell too long on such abstract matters, we shall merely give two tenses of the verb *saug*, in Algonquin, to love.

INDICATIVE MOOD. PRESENT TENSE.

| | |
|---|---|
| Ne saugeau. | I love a person. |
| Ke saugeau. | Thou lovest, &c. |
| O saugeau. | He or she loves, &c. |
| Kenowind saugeau. | We love, &c. |
| Kenowan saugeau. | Ye love, &c. |
| Wenowan saugeau. | They love, &c. |

FUTURE OF THE INDICATIVE.

| | |
|---|---|
| Ningoh saugeau. | I shall or will love a person. |
| Kegah saugeau. | Thou shalt or wilt love, &c. |
| Ogah saugeau. | He shall or will love, &c. |
| Kenowind saugeau-naun. | We shall or will love, &c. |
| Kenowan saugeau-wun. | Ye shall or will love, &c. |
| Wenowan saugeau-waun. | They shall or will love, &c. |

Some of the Indian languages have no auxiliaries; but there are substitutes or modifications instead. In like manner, the words or verbs that do not convey thought as exactly as it should be expressed, are represented by equivalents. Thus, the verb *to arrive* not existing in many dialects, is frequently represented by *to come* or *to appear*. Several verbs are derived from substantives, the termination of which is changed, and syllables added, either at the beginning or at

the end. Thus, of *annamiauauina*, prayer, you can make *niaunamious*, I pray; of *ahnimiki*, thunder, you make *ninahuimikion*, I am the thunder. All these changes simplify the language so much that many things can be said in a few words, and that in a brief and expressive manner. Here is an example, which is cited by Mr. Schoolcraft, in his third lecture on the combinations of substantives with adjectives and verbs, showing the genius of the formation of the words. *Baimoua** in Algonquin signifies *sound* or *noise;* with this radical you may make *baimouaoua*, the sound that passes; *minouaoua*, an agreeable sound; *maunouaoua*, a disagreeable sound; *modouayaushkau*, the noise of the waves that strike the shore; *modouayaunnimad*, the noise of the wind; *modouayaukouskan*, the noise of the falling trees; *modouakiounusighin*, the noise of a person falling; *modonaysin*, the noise of an inanimate mass falling to the ground. It is in this way that any modification of thought may be expressed by a modification of the words or orthography.

The pronouns are, as it were, blended in verbs; nevertheless, by analysing the phrases, they are easily recognised, and hereafter we shall give a translation of them in several languages. Let us now say a few words with regard to style.

The speeches of the Indians are often couched in an elevated and noble style. The talent for oratory is much appreciated among the Red Skins, who are fond of fine phrases, choice expressions, and striking pictures. It is surprising to see with what address and cleverness illiterate and savage men handle a language which is poor in itself; it is also astonishing to see how multiplied and varied are the resources they draw from it. Their con-

ceptions, full of elegance, poetry, energy, and sound sense, often attain the sublime, although their form be simple and without preparation. An Indian orator, when called upon to speak in the name of his tribe on a great occasion, is truly the type of dignity, wisdom, and eloquence; he puts one in mind of the heroes of antiquity. Speech among the Indians is not shackled by numerous oratorical rules, which would confine their original elocution: they relate whatsoever they think and feel; such is all their eloquence. Nature is their only mistress in the art of speaking; she is their sole book, and it is in this ever open book that their sensitive souls, their lively and ardent imaginations, find the pictures that embellish their language, the intonations which give a colouring to the words, and the expressions that render thought so noble, so simple, and so original. The intelligence of the Indians is naturally elevated, their judgment profound, concise, and clear, and their memory truly extraordinary. This union of qualities imparts to their expressions a stamp of primitive good sense, of truth and artlessness, difficult to be found among the civilised nations, where the form too frequently predominates over the matter.

We shall give an idea of the style and form of the Indian speeches, by recounting an address pronounced by a chief of the Puants to General Doge, who had been sent by the Government of the United States to ask the chief to cede his territory to the Union. This discourse, as simple as it is dignified, will also be of historical interest in showing what repugnance the Red Skins have to sell their land, and to emigrate into unknown countries:—

"My brother," said the Indian to the General, "it is with pleasure that I again behold thee. In deputing thee

among us, our Great Father* could not have made a better choice, for we all love thee. Thou hast already presided at several of our treaties with the whites, and we had to congratulate ourselves on thy loyalty. Thou hast always been a friend to our nation; we hope that thou wilt still be our defender with the Great Father. Thou comest, sayest thou, in the name of our Great Father, to demand of us the cession of our territory; but has he forgotten the splendid promises he made me at Washington at two different times? For my part, I remember it as if it were this very day. We received in that town the grandest reception; every one was delighted to see us, and to show us the curiosities of the various streets we had to traverse: marks of the most complete devotedness were lavished on us. We were told that we should never more be molested in the land whither we were going; and as a sign of an unalterable alliance, we were given a silver medal, representing two hands clasped. 'Depend upon me,' said the Great Father, addressing us, 'I will ever protect you; you shall be my children. Should any one injure you, always apply to me; your motives of complaint shall cease as soon as they become known to me, and I will defend you.' And I, simple child of nature, who know but one language, I believed in the sincerity of these promises; but, notwithstanding our reclamations, all our affairs have been administered without our even being consulted. The agents † whom we liked were turned away, and others were sent to us without asking our advice on the subject. We have addressed repeated petitions, but no attention

* The President of the United States.

† The American agents who are charged by the Government to watch over the interests of the Indians.

has been paid to them. We had been faithfully promised that we should always be left on the land we occupy, and already they want to send us I know not where. My brother, thou art our friend; tell our Great Father that before commencing the route to a new exile, his children require to make a longer halt in this place. A tree which should be constantly transplanted would soon perish. To relieve themselves from being just towards us, they accuse us of being the most perverse nation under the sun. If the reproach were made to us by the Red Skins, I would show that it is exaggerated; but it is the whites who address it to us — I shall, therefore, merely reply that it falls back on themselves. Why do you come to the very door of our cabins to tempt us with your *fire-water*, so destructive to our tribe? If crimes are committed among us, it is owing to drunkenness; and who is it that intoxicates us? Who? Greedy men, who sell us poison at the price of our spoils." *

All speeches of this kind addressed to the American agent resemble one another; all are imbued with the same calmness and dignity. We selected this one from among many as being the shortest and the most simple.

There are others that contain all the beauties which are to be found in our very best *chefs-d'œuvre* of rhetoric. We here give a few extracts of the most remarkable ones.

At the time when the English were at war with the French, Governor Dudley sent, on the 20th of June, 1703, messengers to the Indian tribes to beg of them to come to Falmouth that they might hold a council, with a view of concluding a treaty of peace. Among the speeches pronounced at the assembly we remark that of a chief named

* Extract from a letter written by M. Cretin, Apostolic Missionary.

Simmo, who begins thus: "We thank you, good brother, for having come from so far to speak with us. It is a great favour. The clouds are hovering in the air, and are becoming dark; but we still sing with love the songs of peace. Believe my words; as far as the sun is from the earth, so far are my thoughts from war, and even from the slightest rupture between us."

A Penobscot named Peolsusup had killed, with his own hand, a publican at whose house he had become intoxicated. Having been committed to prison for this crime, a chief of the same tribe pleaded for him, and addressed the judges in the following manner: "You are aware that your people do great injury to my Indians. They deceive them, kill them, and the culprits walk freely about your streets; no one touches them. This causes my heart to burn with indignation. Then my Indians say to me, we will go and slay your wicked and bad subjects. I answer them, never do so; we are all brothers. Your people used to say the culprit must die; but it has not been so. He lives, eats, and drinks in your great prisons, and shall never die for having killed an Indian. My brethren say to me, let that sanguinary man be free, as likewise Peolsusup. This is what we desire. Hope fills all our hearts. Peace is good; my Indians love it; they smile beneath its shade. The Great Spirit is our chief. I have said what I thought."

One of the most celebrated chieftains of the Creek tribe was Weatherford, who, at the head of his warriors, defeated the Americans in several pitched battles, and massacred almost all the white people that had taken refuge in Fort Mimms, one of Weatherford's bloody exploits. Some time after the affair of Fort Mimms, the Americans, under the command of General Jackson, took

a terrible revenge, and the majority of the Creeks were put to death or made prisoners. General Jackson, wishing to test the fidelity of the Indian chiefs who had made their submission, ordered them to bring Weatherford to him, bound hand and foot. When these chiefs informed the sachem of the general's demand, Weatherford, to save them from committing this treachery, and to avoid so great a humiliation, resolved on presenting himself to the general. The latter was much astonished when the Indian appeared before him, saying: "I am Weatherford, who commanded at the taking of Fort Mimms, and who wishes for peace for my people. I come to ask for it." On hearing his request, Jackson said to him: "I am surprised that you have dared to appear before me after your conduct, which deserves death; and if you had been brought in the way I had ordered, I know how I would have treated you." Then Weatherford replied: "I am in your power; do with me whatever you please. I am a soldier. I have done the whites all the harm I could. I fought against them; and I fought bravely. If I had an army I would fight again; I would fight to the last; but I have one no longer. My people are no more. I can only weep over the misfortunes of my nation."

General Jackson was touched by this noble courage. He told the Indian chief, that although he had him in his power he would take no advantage of it; and that he allowed him to choose between submission without conditions, or liberty with war, but without quarter or pity. Whereupon the celebrated sachem replied in a dignified tone, yet moved with indignation: "You can with all security offer me such conditions. There was a time when I could have answered you; there was a time when

I might have had a choice. Now I have none; I have even no hope. Formerly I could encourage my warriors to combat; but I cannot animate the dead. My warriors can no longer hear my voice; their bones rest at Talladega, Tellushatches, Emuakfaw, and Tohopekon. I have not given myself up without reflection. Whenever I had the slightest chance of success, I never quitted my post, nor asked for peace. But my people are gone; and if I sue for peace, it is for those who yet live, but not for myself. I look upon the past with profound sorrow, and I desire to avoid greater calamities. If I only had had to combat the army of Georgia, I should have cultivated maize on one side of the river and fought on the other. But your people have destroyed my nation. You are a brave man, and I rely on your generosity. You will only demand of a vanquished people what they can give you. No matter what your conditions may be, it would be folly to oppose them. If they are proper, I will be one of the most zealous in observing them, and in having them accepted. You told my people that they might go, with all security, no matter where. This is well said. They must listen to you. They will listen to you." Such a discourse requires no commentary. Dignity and resignation breathe in each sentence. In reproducing it, we wished to give a just idea of Indian eloquence; and we believe that in the civilised world few orators have attained such elevation of thought as the sachems, whose noble sentiments, expressed in terms so energetic, so simple, and so grand, are worthy of sincere admiration.

When an Indian speaks in public or in council, his posture, his grave deportment, and particularly his gestures, add still more to the effect of his words. The expressive language of gesture, so universally used among

the tribes of North America, is almost brought to the same perfection by the savages of the Great Desert as that of the deaf and dumb with us. The Red Skins understand each other perfectly by means of signs invented by the necessity of their strange existence, and in solitudes where speech is often dangerous. They can recount even long events in this manner, of which we understand absolutely nothing. This may be attributed to the Indians being mimics in the highest degree. Owing to this talent, and to that of imitation, they reproduce, with incredible perfection, the howling of the wolf, the neighing of the horse, the cry of the screech-owl, of the squirrel, and of all the wild and domestic animals.

## CHAP. XXIX.

NARRATIVES. — LEGENDS. — THE AMBITIOUS HUNTSMAN. — SAYADIO. — MOOWIS. — MUSICAL HARMONY. — MUSICAL INSTRUMENTS. — PERUVIAN HARAVIS. — MEXICAN SONGS. — MUSICAL CONCEPTIONS. — POETICAL INSPIRATIONS. — LOVE SONGS. — POETICAL COMPOSITIONS. — SACRED CHANTS. — THE HUNTERS' SONGS. — WAR SONGS. — CRADLE SONGS. — FABLES. — SATIRES. — THE FIRE-FLY. — THE FROG IN SPRING. — THE FALCON'S SONG. — THE DEATH CHANT.

We have already said that the Indians are narrators from taste as well as orators by nature. Their homely recitals are truly interesting, and always contain a simple moral specially adapted to the auditory. Besides the story-tellers by profession, who are to be met with in the wilds of America as well as in the East, and who are always well supplied with most curious legends and amusing tales, the fathers of families and the aged sachems do not disdain to recount at night, by the light of the stars or of a fire proceeding from blue wood, some of those narratives that captivate, and at the same time instruct, even the most dull or the most absent being. We shall translate a few of these Legends of the Wigwam, which have been also translated by other writers, who, like ourselves, had the opportunity of hearing them in those vast solitudes which the Indian imagination has peopled with mysteries and fantastic dramas.

In the large work published by order of the American Government, M. Schoolcraft has collected a number of these narratives, the greatest part of which are of Chippeway origin. We here reproduce several of them, which we have chosen as being the most exempt from the alloy of civilised rhetoric.

"An ambitious huntsman, having an only son, who was fast approaching the age when it is usual for young boys to choose for themselves a protecting spirit, was most desirous that his son should fast on that occasion much longer than the time required by custom, that he might thus obtain the favour of a very powerful spirit. With this view the huntsman gave his instructions to the young boy, and encouraged him by every possible argument to act like a man. The child, anxious to satisfy the wishes of his father, began by taking a vapour bath in the lodge destined for that purpose; he then plunged into cold water, after which he went and lay down on a rush mat, that had been platted by his mother, and placed in an isolated cabin, built in the middle of a forest. His father accompanied him to this place: he strongly advised him to fast during twelve days, and promised to come and see him every morning. The poor penitent covered his head and remained lying in this position during eight days, merely getting up to receive the huntsman, who, according to promise, visited him regularly. On the ninth day the child said to his father: 'Father, my dreams are bad; the spirit that visits me is not favourable to me, as you had wished. Allow me to break my fast, and another day I shall again resume it.' 'My son,' replied the huntsman, 'all will be lost if you do not continue. You have persevered during eight days; the most difficult part is accomplished; have a little more patience, and the spirit

will come to you.' The unhappy boy, attenuated from want of food, lay down again. On the eleventh day he renewed his request in a dying voice, but the father only answered, 'To-morrow.' The latter returned on the following day, as was his habit. As he approached the cabin, he thought he heard some one speaking within; he stopped at once, and looking through a little aperture in the wall, he beheld his son painting his body, while he murmured these words: 'My father has killed me. He would not grant my request. I am going to be happy for evermore, for I have obeyed him even beyond my strength. My Spirit is not the one I sought, but he is just and merciful, and has given me a new form.' At this moment the old man cried out: 'My son, my son, do not abandon me.' But the child, who had become metamorphosed into a robin-redbreast, flew to the roof of the cabin with all the agility of a bird, and then said to his father: 'Do not weep on account of the change that has taken place in me. I shall be happier in my present state than I should have been had I remained a man. I will ever be the friend of men, and shall live near their dwellings. I cannot satisfy your pride as a warrior, but I will cheer you with my songs. I am now free from the anxieties and sorrows of life. The mountains and meadows will supply me with food, and my paths shall henceforth be the air and the space.' Scarcely had he uttered these words when he disappeared in the foliage of the forest."

Here is another legend not less curious than the preceding one, with a moral lesson on curiosity: —

"Sayadio had long wept for the loss of his sister, who died young and beautiful. At length, not being able

to reconcile himself to his sorrow, he resolved on going into the land of souls, and bringing back the one whom he mourned. His journey was long and adventurous, and would have proved unfruitful, had he not met with an old man at the very moment when he was falling into the most violent despair. This old man gave him a magnificent calabash, in which he might shut up his sister's spirit, should he succeed in finding her. Sayadio, delighted with his rencounter, went off with a gay heart and thoughts full of hope; but what was his surprise, on arriving in the land of souls, to see that all the spirits flew from him! In this difficult conjuncture Torenyawago, the master of the ceremonies, afforded him all the assistance that lay in his power, and gave him a mysterious rake, which had the magic influence of bringing back his sister. In a minute the loud taiwaieyun, or drum of the spirits, was beaten to unite all the souls in a solemn dance, and the sweetest and most melodious notes of the Indian flute were also heard. The effect of this music was instantaneous, and all the spirits approached to commence a merry round.

"Sayadio soon perceived his sister, and penetrating rapidly into the midst of the dancers, seized upon the one whom he had been seeking, and shut her up in his calabash despite her efforts to regain her liberty. He then returned homeward with his precious burden. When he reached his cabin all his relations and friends came to assist at the ceremony which still remained to be performed, and which was to disinter the body of the deceased, and to resuscitate it by uniting it to its soul that was shut up in the calabash. Unfortunately at that moment a woman, more curious than prudent, having had a great wish to see how a spirit separated from the body was

made, opened the calabash, and the spirit at once vanished in the air. Thus was the unhappy Sayadio frustrated of his hopes and of the fruit of his journey and fatigues, owing to the fatal curiosity of a woman."

Not to dwell too long on Indian narratives, we shall lay aside all the allegorical or purely fictitious traditions, although extremely graceful, but which do not contain any serious moral. This, nevertheless, very rarely occurs, for in the most extraordinary recitals,—such as those of the metamorphosis of a warrior, or the combats against giants or against a cruel, terrible, and mighty chieftain; the enchantments caused by the will of the genii of the spirits, or by the magic property of a medicine bag, or of any kind of amulet,—you will almost invariably find some moral or religious lesson, more or less disguised under the brilliant productions of the Indian fancy or imagination. The story of Moowis, or the man made of rags and mud, which terminates the subject we are treating relative to the compositions in prose, and the narratives of the Red Skins, was evidently invented to instruct the young people of both sexes with regard to the faults they should avoid and the virtues they should practise, that they might be happy. In Moowis the dangers of coquetry are exposed with a truly remarkable simplicity and originality, and convince us that in the desert, as in the civilised world, the same defects have the same consequences.

"In a large village of the north there lived a young girl, named Ma-mou-dà-go-kwa, so exquisitely beautiful that she excited the admiration of all the warriors and huntsmen who beheld her. One of her most devoted admirers was a young warrior, whom his noble features, the richness of his costume, and his great particularity

about his person caused to be surnamed Ma-mou-da-gin-èn-è, that is to say, the elegant. One day having confided to his best friend the secret of his love for Ma-mou-dà-go-kwa, he said to him, 'Come with me; we will go to see the fair one; she may perhaps choose one of us for her spouse.' But nothing could win the coquette, who dismissed her two adorers with a disdainful gesture. This misadventure, which was soon known throughout the village, became the general topic of conversation. Ma-mou-da-gin-èn-è, who was very sensitive, felt so mortified at having been publicly refused, and in so humiliating a manner, that he fell ill and became quite taciturn. He would remain entire days in a distracted state, with his eyes fixed on the ground, and could not be prevailed upon to taste any food; he thought himself dishonoured, and despite all the efforts of his relations and friends, he could not be roused from the kind of lethargy which hung over him. So that, when his family were preparing for the annual migration customary with the tribe, he remained in his bed, even when they rolled up the tent to place it on the horses.

"When all had left, and Ma-mou-da-gin-èn-è heard no more noise around him, he arose and resolved to make use of the power given him by his spirit or monedo to punish or humiliate the young girl, who treated every one else as she treated him. To accomplish his object he gathered all the rags that were in the camp, and which had been thrown into the mire as useless; then with snow and the bones of animals, he made a man, whom he dressed up in all these miserable tatters; taking care, meanwhile, to arrange them in the form of moccasins, gaiters, robes, &c., which he ornamented with beads and feathers,

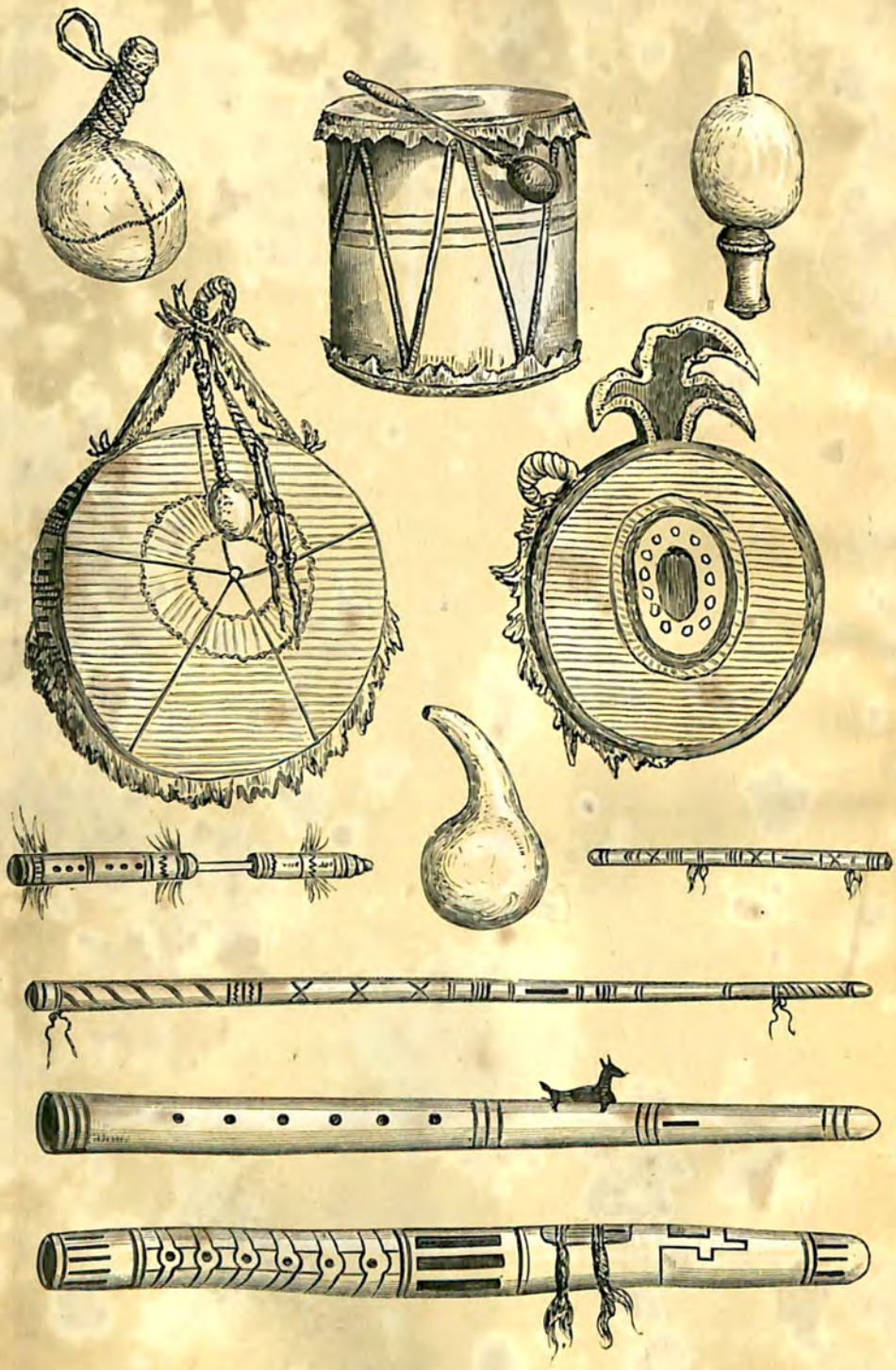
so as to give them a grand appearance. In fine, after having animated this singular statue, he put a bow and arrows into its hands. Such was the origin of Moowis.

"Moowis, accompanied by the poor distracted lover, set out for the new encampment of the tribe. Introduced into each tent by him who had formed him, he was received everywhere with marks of distinction. The various colours of his costume, the profusion of his ornaments, and his noble bearing attracted universal attention; the young and the old wished to have him constantly with them. The chieftain invited him to his lodge and entertained him sumptuously. But none was so charmed at the arrival of the handsome stranger as Ma-mou-dà-go-kwa; she was smitten with him from the first moment she beheld him, and he became her mother's guest from the very first day of their acquaintance. Ma-mou-da-gin-èn-è, who was as much enamoured as before, had introduced Moowis to her whom he loved, with the hope that she would return to him; but it was in vain, the former alone attracted the attention of the ungrateful girl. Moowis not being able to approach too close to the fire, for fear of melting, placed a boy between him and the hearth, and by his cleverness he eluded all such invitations as might have exposed his fragile existence; he declined with so much dexterity the pressing solicitations made to him to warm himself, that he thus avoided the immediate dissolution of his entire being.

"This visit proved that Ma-mou-da-gin-èn-è had well calculated the effect of his plan. He withdrew from the lodge, leaving Moowis triumphantly seated at the feet of the beauty. The marriage was soon decided upon, and

the young maiden, who in turn had become captivated, espoused Moowis. The morning after the nuptials, Moowis arranged his warrior plumes, took his arms, and said to his spouse: 'I must leave on important business, and many a hill and stream lies yet between me and the end of my journey.' 'I will go with you,' replied the fair one, grieved at hearing so unexpected an announcement. 'It is too far,' answered Moowis, 'and you would not be able to go through the fatigues and dangers of the route.' 'There is no distance that I would not go over, nor danger that I would not encounter with you,' added the young woman. Moowis then returned towards his master, and related all these particulars to him. The latter was for a moment affected on hearing of Ma-mou-dà-go-kwa's grief, and felt his resolutions giving way. 'But,' said he, 'it is her own fault; why did she reject all the counsels of prudence and reason, to espouse an image of snow, mud, and rags?'

"On the same day Moowis departed, followed by his wife. The road was hard, rugged, and encumbered by obstacles, so that Ma-mou-dà-go-kwa had great difficulty to follow her husband, who was going on rapidly before her. When the sun appeared in the horizon, Moowis vanished from her sight. He melted gradually, and fell to pieces. As his wife advanced, she found the remnants of his moccasins and garments, which had resumed their first form. She saw plumes, beads, and bones; but she no longer beheld Moowis. In vain did she seek him until nightfall. Moowis was no more. Then exhausted from fatigue and sorrow, she wept and sighed, saying: 'Moowis! Moowis! thou hast left me!' and in a distracted state she continued her course through the forest, repeating the same words as she went along. Since that



MUSICAL INSTRUMENTS.

time you may often hear the young village girls singing, of an evening, the following wail:

"Moowis! Moowis! who roams in the woods, where art thou?
Oh! my brave and joyful lover, guide me now.
Moowis! Moowis! oh, believe me, hearken to my sighs; do not leave me forlorn, thou generous heart.
Moowis! Moowis! thy features fade away wheresoever I wander.
Lost, disgraced, detested, am I to die?
Moowis! Moowis! where art thou, my beaming-eyed lover?—
I know thee, barbarous bird; I see thee flying.
Thou turnest, thou turnest, as I advance; it is to watch the moment I should fall, to fatten on my breast."

It has been said that the Indians understand nothing of musical harmony and melody. This opinion is evidently founded on an observation which was made, stating that the Indian music is essentially rhythmed. Although this be correct in principle, there are, nevertheless, numerous exceptions to be found. A fact worthy of remark is, that among the Red Skins of North America, as likewise among the more or less barbarous people throughout the globe, music is a sort of barometer which indicates the degree of their moral civilisation. The tribes whose faculties are more developed, either from a natural cause, or on account of their religious belief, have a much softer and more perfect instrumentation and vocalisation than those tribes that are completely savage, and whose only idea of music is a frightful racket, a real uproar of discordance. The first tribes have wind instruments, although of rough workmanship, but which they use with great address to express their passions or their impressions. The latter, on the contrary, only possess percussion instruments, which they generally strike in

tolerable measure. The perception of measure, which is to be found among all the savages, is not the result of study: it is due to natural instinct, and to an imitation of the arterial movement or vital rhythm, which is always heightened by a sonorous rhythm. It may be then said, without hesitation, that the Indians who have introduced some kind of melody into their chants, and who make use of wind instruments, are less barbarous and more civilised than those who neither understand nor appreciate rhythmed music or percussion instruments.

The Indians only accompany their songs, dances, and plays with drums and *raquettes*. These *raquettes* are a sort of horns made of buffalo hide, and filled with pebbles, which produce a certain noise when shook. It is rather singular to find the same instrument at Timbuktoo, and among several African tribes, who use it to beat their *roum-roum*, or long drum. There are three different kinds of drums used by the tribes of North America. Some are long, and very like ours, they are usually made of barrels covered with stretched skins; others have the form of a kettle-drum; and the last are merely a kind of Basque drums, made with a bit of leather attached to a hoop that is ornamented with plumes, furs, and horse-hair. For the dances or the religious ceremonies, it is the magician priest-doctor who beats the drum, either with small sticks topped with leather balls, or with *raquettes*. This musical and religious monopoly may be easily accounted for, the priests being the only persons who know the sacred chants that accompany these public ceremonies or rejoicings.

The wind instruments are also of three kinds, viz.: the flute, the flageolet, and the war-fife. The flute is from ten to

fourteen inches long; it has from three to six holes for the fingers; the sounds it produces are rather sweet and harmonious, but the notes have not a regular gradation.

The flageolet has sharp shrill notes, like our fifes in general; yet we have no instrument that resembles it. The Indians play it with remarkable facility, and even with a certain talent; but the whites have the greatest difficulty in drawing the least sound from it.

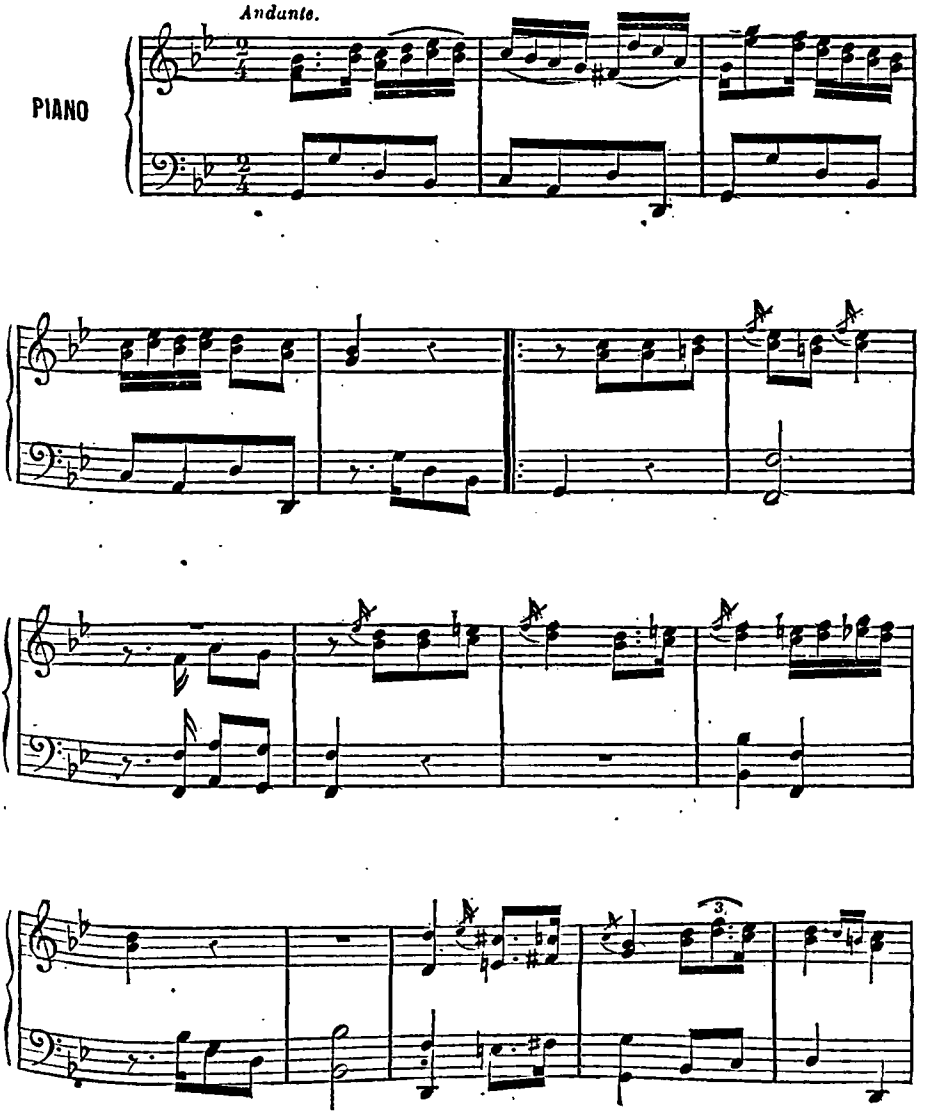
The war-fife is shorter than the flute; it is made of a bone of the deer or the wild turkey, and adorned with porcupine quills. The chiefs alone can use it; they wear it suspended from their neck, under their garments, and never sound it but in combat. By blowing at one end, you draw from it a shrill note, which serves as the signal of attack; and by blowing at the other extremity, the instrument produces a softer sound, which indicates the rallying or the retreat.

Distinguished writers assert that the Dacotas have also stringed instruments, or rustic lyres; but we have reason to doubt this statement, as we have never seen any such instruments.

Besides a sort of pastoral flute, from which they draw agreeable sounds, the Moquis have also in their modest orchestra two little sticks, with which they strike in measure on a hollow stone. The Red Skins, and the ancient populations of North America, know nothing of the Peruvian *tinya*, a kind of guitar with five or six chords; nor of the *cgueppa* or trumpet. They are equally ignorant of the *huayra-puhura*, a sort of flute like that of Pan, or a blow-pipe much used among the Tucas, which is composed of a series of small reeds tied together with threads. It is known that the Tucas' compositions

in verse were sung. Different data lead us to believe that the poets themselves composed the music as well as the songs. Some of these old airs, called *haravis*, have been consecrated among the Peruvians, who still sing them: they are extremely melodious, and of remarkable originality. We here give one of the three haravis, which we found in Messrs. Mariano Edward Rivers, and John James von Tschudi's work on Peruvian antiquities. The airs that accompany these compositions were the exclusive property of their author, and could not be transferred to any other song :—

## PERUVIAN HARAVIS.



We also publish an ancient Mexican melody, adapted to the following song:

MEXICAN SONG.

I.

*Ye niauh, ye ninohuica.**
I am off, I am off.
*Ma Dios monahuac mocahua.*
May God remain with thee!
*Rantlen* † *nimitztlatlauhtia.*
Only I pray of thee
*Macaic ainech il cahua.*
Never to forget me.

II.

*Ma Diablo cuicazquia in amores,*
May the devil take love,

* Ninohuica is a respectful, reverential, or affectionate form of *Niauh.*

† *Tlen,* or better, *tlein,* is not a strictly grammatical form, yet it is used.

*Thuan aquin oquit la li.*
And the one who imagines it!
*Para tleyez quitlalia*
What is the use of inventing it
*Tlazan * teca mahuiltia?*
Only to make fun of people?

The Spanish words Dios, diablo, amores, para, prove nothing against the antiquity either of the words or of the tune, because the natives mixed Castilian with their prose and poetry. Here is another song, shorter and more ancient than the preceding one, and of which a canticle has been made: —

*Itzintlan ce tepetontli,*
Beneath the hills,
*Campa xochitl mohuilana,*
Which are covered with flowers,
*Oniquitlac ce tonantzin* †,
I saw our mother,
*Noyolotzin quitilana,*
Whom my heart attracts,

* *Tleyez* and *tlazan* are not very correct, but employed.

† Or *Malintzin*, Mary, or *ichpechtzin*, a young girl. *Tonantzin* (our mother) is the name of an Aztec divinity, whose worship drew an immense concourse of people to a place situate a league from Mexico. The Spaniards erected a chapel on that spot, under the invocation of Our Lady of Guadaloupe, and by this means the worship of Tonantzin has been perpetuated under the name of the Mother of God. On the 1st of the year, the President of the Republic goes in great state to perform his devotions in this sanctuary, amid the fancy-dress dances of the natives, which are observed according to the ancient custom. There is also the feast of the Indians, as likewise that of the Spaniards, but they are postponed till another day, to afford greater liberty to the natives.

It was to prove the apparition of Our Lady of Guadaloupe, that Sigisenza and Botturini, and after them Veytia, Gama, and Pichardo, undertook their researches on Mexican antiquity.

*Malintzin* (captive) represents the name of Mary among the Mexicans, who, not having the letter R in their language, put L in its stead. This word generally designates a young girl, but the young people say *ichpechtzin* (girl), instead of Tonantzin and Malintzin.

| | |
|---|---|
| *Campa tihualla.* | *Nal ompa niaya.** |
| At the spot from whence thou comest, | I was going there. |

Unfortunately, we have not been able to procure the tune of this canticle, for which we are indebted to the kindness of our colleague and learned friend M. Aubin.

The third Indian air that we give is modern, which can be easily seen by the final measure, which is not found in those of ancient date. The song which accompanied it was composed, according to the testimony of M. William Simonise of Charleston, in honour of the beautiful Anacoana, or the Golden Flower, who was so cruelly and unjustly put to death by the Spaniards of Haïti, whom she had so often obliged. The air we reproduce on the following page conveys rather a faithful idea of those conceived by the Red Skins, as clearly shown by the repetitions which are to be found at each phrase and at each measure of their singular songs.

* Nal for Nehuatl is a very curious and ancient form.

INDIAN SONG.

In general the musical conceptions of the Red Skins are merely more or less imaginary and imperfect imitations of those harmonious notes in which nature is so rich in the forests and solitudes of the New World. The Indian pays a religious attention to every sound that strikes upon his ear; when the leaves softly shaken by the evening breeze seem to sigh through the air, or when the tempest, bursting forth with fury, shakes the gigantic trees that crack like frail reeds. The chirping of the birds, the cry of the wild beasts, in a word, all those sweet, grave, or

imposing voices that animate the wilderness, are so many musical lessons which he easily remembers.

We have been witness to one of these sudden inspirations whose impulse the Indian cannot resist. It was during one of those long winter nights, so monotonous and wearisome in the woods. We were in a wigwam which afforded us but miserable shelter from the inclemency of the season. The storm raged without, the tempest roared in the open country, the wind blew with violence, and whistled through the fissures of the cabin; the rain fell in torrents, and prevented us from continuing our route. Our host was an Indian with sparkling and intelligent eyes, clad with a certain elegance, and wrapped majestically in a large fur cloak. Seated close to the fire, which cast a reddish gleam through the interior of his wigwam, he felt himself all at once seized with an irresistible desire to imitate the convulsions of nature, and to sing his impressions. So, taking hold of a drum which hung near his bed, he beat a slight rolling, resembling the distant sounds of the approaching storm; then, raising his voice to a shrill treble, which he knew how to soften when he pleased, he imitated the whistling of the air, the creaking of the branches dashing against one another, and the particular noise produced by dead leaves when accumulated in compact masses on the ground. By degrees the rollings of the drum became more frequent and louder, the chants more sonorous and shrill, and at last, our Indian shrieked, howled, and roared in a most frightful manner; he struggled, and struck his instrument with extraordinary rapidity: it was a real tempest to which nothing was wanting, not even the dismal howling of the dogs, nor the

bellowing of the affrighted buffaloes. One could not possibly carry farther the talent of imitation.

The tender and impassioned feelings, which also inspire the Red Skins, exercise their musical faculties in a less noisy and much softer way. We allude to those serenades given by the young men to their betrothed. Often, when the son of a warrior wishes to get married, he takes his flute and goes at night towards the cabin wherein she rests whom he has chosen for his future spouse. He begins by playing a melancholy tune; then he sings words of his own composition which enumerate the charms of his beloved. He compares her to the sweet perfumes of the wild flowers, to the pure water that flows from the rocks, to the graceful trees of the forests, and to the verdant banks of the river in which she bathes. He afterwards promises her a long series of happy days in his wigwam, until the hour when they should depart for the enchanted prairies, where joy is without end. When the songs are ended he commences with airs on the flute, which render as well as possible the sentiments that animate him.

We shall choose, from among a great number of these inspirations that have become popular in the prairies, the one which appears to us to characterise the most perfectly the love chants of the Indians :—

"My Dove's eye, listen to the sound of my flute;
Hearken to the voice of my songs, it is my voice.
Do not blush, all thy thoughts are known to me,
I have my magic shield, thou canst not escape,
I shall always draw thee to me, even shouldst thou be
In the most distant isle, beyond the great lakes.
I am mighty by my strength and valour.
Listen, my betrothed, it is to thy heart that I speak.

The finest bears of the prairies shall become my prey,
I will exchange horses for necklaces;
Thy moccasins shall be covered with shining beads.
Fly not from me; I will go even up to the clouds to seek thee.
My medicine* is good: when I wish, it draws
Abundance either from heaven or from the earth.
The Great Spirit is for me, my betrothed;
Hearken to the voice of my songs, it is my voice."

The Indian chants are generally monotonous recitations, stamped with a vague sadness; kinds of wailings in a minor key, which it would be impossible to translate literally without mutilating or stripping them of their principal interest. One would say that these poor children of the solitudes of North America understand how sad, isolated, and perilous is this life of uncertainty, where a day of abundance and happiness is often without a morrow. Suffering is to them a daily bread which their own improvidence, their strange, simple, childish character, and the injustice of the whites, have heaped heavily upon them. The Indians are not heroes of romance, who bear sorrow stoically without feeling deeply its consequences. Their every-day privations, the fatigues they go through, the grief they endure, impart to their nature a sombre colour, a resigned melancholy, which is admirably expressed in their songs, and particularly in the modulation of those notes that cannot be rendered by a literal translation, and which one should hear to be able to appreciate their charm.

When several warriors return from an unfruitful chase, they sometimes console themselves for their ill success by singing at night, round the fire of their encampment, the different incidents of their excursion; the most clever

* An allusion to the medicine-bags, or amulets, worn by the Indians to bring on rain or draw game to them.

of the group extemporise the music and the couplets, and at the end of each stanza all the company repeat the first or the first two verses in a tone full of languor and originality.

When by chance we encamped near one of these groups, and perceived in the distance the pale glimmer of the fire round which the Red Skins were seated; when we heard amid the silence of night those manly and plaintive voices, those accents which the distance rendered pleasing and soft, those songs accompanied by the regular noise of the solitary rivulets of the prairies, by the graceful murmur of the light breeze of night, and by the dew-drops falling through the foliage, we felt moved and overcome with sadness; these chants of sorrow met with a sympathetic echo in our soul, and we thought of the misfortune of those unhappy people who have not, like us, the consolations of Christianity to alleviate their sufferings.

But if the tone scarcely varies in some of the musical compositions of the Indians, this is not the case with regard to their religious hymns, the war or funeral chants, the allegories, as likewise all the little poems sung by mothers over the cradle of their infants to put them to sleep or to divert them. All these songs have a particular stamp, a distinctive character, a local wild colour like the country wherein they took birth.

In their religious compositions, and even sometimes in the war-songs and in those of the chase, there is no unity in the theme. Afterwards, when narration and description are introduced into the chants, they become imperfect, disjoined, and unfinished; scarcely is an idea expressed when it is interrupted to make way for others which are equally incomplete; yet they are often as remarkable as

they are fine, but you wait in vain for their conclusion. A brief allusion, a striking symbol, a burst of passion, the softest sentiments, energetic inspirations, all follow one another like so many different parts, quite independent of each other, and without regard to the principal subject; the link that joins all these ideas remains in the singer's mind. The construction and flexibility of the language are most favourable for this sort of wild improvisation, but it is very difficult to translate it, and almost impossible to preserve its original character.

The great sources from whence the Indians derive their inspirations are the clouds, the thunder, the sun, the tempests, the prairies, and a few favourite animals whose habits they love to recall. But these descriptions are merely allusions that sometimes border upon genius, displaying great conceptions, and an admirable and very elevated choice of expressions. Unfortunately, they are but masterly strokes, which are not sustained, and disappear in the depths of thought without receiving any development.

The sacred or religious chants seem at first to be incoherent and fantastic. Generally speaking, the second stanza appears to have no connexion with the first, and the sound which unites them, when there is one, remains in the singer's mind. But it must be remarked, that conceptions of this kind are only sung during a dance or a religious ceremony, and the actors in this ceremony or this dance complete, or, better still, translate by their gestures and mimic acting the sense which we otherwise would not understand; so that it may be said that these hymns are merely the accompaniment of a dramatic scene. We have found nothing of this kind so extraordinary, so fanciful, and so mysterious, as the chants that are customary

among the Ottawa doctors during the reception of a candidate who has obtained the degree of doctor*.

The chants begin with the following recitative of the candidate, who is outside the medicine cabin wherein the old doctors are assembled:—

"*Monedou singomid ahtoudouming Niaupinndigay.*
You have heard! I shall enter into the Great Spirit's lodge.
*Nisaoumouzhug ouiaouninay ozhkibogguizi ouiguiouaoun nipinndigay.*
I always liked what I looked for — I am going into the lodge of the new green leaves."

When he has entered the lodge, he sings to the accompaniment of the drum,—

"*Nimaoutaou onego nekaounn.*
My friends, I will give you a share.
*Wiguionaoum pinndigay kekaounn inaoun saingoun ohouaon.*
I enter the bath, I breathe, my brave brother.
*Niwihaougwino niwihaougwino nosanikaoun.*
I desire to carry that, my father, my friend.
*Aounüaouninay* (bis) *pashikouaoukouzi kimittigominaoun kiouttaoushkaounaou.*
What! my life, my only tree! † we dance around thee.
*Ninngaou Waboumonaou azhiaoun kaoushigowid ashiaoun.*
I desire to see appearing what has grown, I wish to see it.
*Kiwitaouguizhig noundawa monedo.*
I hear the voice of the Great Spirit all around the circle of heaven.
*Wabeno mittigo* (bis) *ninimi kaougo* (bis).
The tree of the *Wabeno* (of the orgies) dances.
*Naoubaoun aguizhiga pemoussoutounaoun guizhiga.*
I have walked over half the sky.

---

* Mr. Schoolcraft has reproduced in his *Kekenouïnn of the Midaouïnn and Jesoukaouïnn*, the hieroglyphical pictography from whence this mysterious representation was taken. We shall merely cite the Ottawa text, with the translation.

† The aspirant evidently alludes to the tree of the *Wabeno*, which signifies revelling orgies.

*Kaougaougiouaou innouagaoun ooaymigwanniaoun.*
I sing the crow that wears the feathers of the brave.
*Nipinndigay* (bis) *kiouigiouaoun* (bis).
I desire to enter your lodge."

One easily sees that these couplets are the indications of the different phases of the ceremony, or of the probations through which the candidate has to pass, rather than a song, properly so called. The aspirant to the title of doctor, magician, priest, as likewise the veterans who receive him into their fraternity, sing the various parts in a uniform tone alternately, and accompany themselves with the drum and *raquettes.* If one did not know that magic and emblematical mysticism played a great part in these sorts of ceremonies, on hearing such strange and incoherent chants one would be inclined to fancy himself in presence of a band of madmen.

As regards poetical composition, the hunter's songs are of the same nature as the preceding ones; that is to say, they are composed of detached phrases or stanzas without the least connexion, referring to the animals they hope to kill, to the influence or the relations of the spirits with the magic science which will assure the success of the chase, and finally to whatever each individual sees or fancies he sees in the sky and on the earth as a good omen. The hunters generally commence these songs at the moment of departure; they are kinds of adieu addressed to the tribe to encourage those who remain in the village suffering more or less from hunger till the return of the expedition. The solos are always reserved for the best improvisator of the company, and his companions join in the burden of the song, which is taken from the first couplet or from the preceding verse. We will cite one of these songs belonging to the Pawnees,

conforming ourselves as much as possible to the literal sense of the words:—

"HUNTER'S SONG.

I am loaded with the gifts of the Great Spirit.
(*Burden*) Great Spirit, Great Spirit.*
I shall go into the forests and the great prairies,
I will kill bears, antelopes, and buffaloes,
Because my medicine-bag † is powerful.
The thunderbolt is at my command, when I wish;
My arrow has gone through the war eagle's head;
I have pierced the elk's heart through and through;
My lance has killed the grey-skin bear.
The snow sinks beneath the nimble feet of the prudent buck.
The Great Spirit sees me, his eye is ever open.
At the sound of my voice the limpid spring gushes from the bowels of the earth;
At my call rain falls from the sky.
See, my friends, how laden I am with booty."

This example will suffice to convey an idea of the hunting-songs; and as the same kind of poetry is to be found in every tribe, they would appear to be more or less exact copies of the same text.

The warriors' songs are less mysterious, or, rather, less incoherent. The music is not so monotonous, but is perfectly adapted to the words, which are full of energy, vigour, and striking pictures. It is obvious that the imagination no longer strays in the vague regions of a superstitious mysticism, and that it rests on something fixed, positive, serious. The phrases are better connected, the ideas are more clear and less detached; they go straight to the object, and without deviating much from the sub-

* This burden is repeated in chorus after each verse.

† A sort of amulet that the Red Skins always carry about them.

ject. The Red Skins' war-songs proceed according to the fashion of idle country school-boys, taking the longest route, but never stopping save to pick a flower from the bush on the road-side, or catch a passing butterfly. Some of these songs serve as a call to combat; the others are sung at the moment of departure.

A chief of a tribe, not having a permanent army at his command, is obliged to have recourse to voluntary enlistment whenever he wishes to declare war against a hostile tribe. Then, through the medium of couriers, whom he sends to every lodge and village of his nation, he assembles all the men capable of bearing arms; after which, in a preparatory ceremony, he extemporises a few stanzas of lively energetic poetry, which he sings with fiery enthusiasm, gesticulating and accompanying himself with the drum and *raquettes*. The auditors' imagination is gradually excited by all they hear; they become animated with the warlike ardour of their chieftain, and generally finish by enlisting *en masse* to fight and die under his command. The finest song of this kind known is the one the celebrated Onaoubogie, a Chippeway chief, sang before and after a great victory which he had gained over the Sioux, the Foxes, and the Sacs. We here reproduce it at full length: —

"Hearken to my voice, you brave heroes!
The day is coming when our warriors
Will fall upon our cowardly enemies.
My heart burns with a just vengeance
Against the cruel and treacherous race
Of the Sioux, the Foxes, and the Sacs.
Here, my breast is covered with blood!
Behold! behold the wounds caused by the conflict!
Mountains! tremble at my cries!
I fight, I strike, I kill.

But where are my enemies? they are dying;
They fly in the prairie like foxes;
They tremble like the leaves during a tempest.
Perfidious dogs! you have burnt our children.
We will hunt during five winters,
And we shall mourn for our massacred warriors
Until our youths, having become men,
Shall be instructed for war;
Then will our days end like those of our fathers.
You are no more, noble warriors! You are gone,
My brother, my companion, my friend,
To the path of death, where all the brave go;
But we live to avenge you,
And we will die as died our ancestors."

All the war-songs intoned by the Red Skins at the moment of their departure or of battle are stamped with that vigour of style, that choice of wild ideas and expressions, that appeal to all the sentiments of bravery and honour, which one cannot refrain from admiring in the stanzas we have just cited. The musical inspiration in these circumstances gives way before the poetic inspiration. The sonorous melody of the compound words, the brilliant energy of thought, the skill and cleverness with which the improvisator handles his language, stir up, animate, and excite the passions of his auditory in a much more effectual manner than could be obtained by the finest modulations of a rhythmed music. Here is one of these songs translated from the Ojibbeway:—*

"WAR-SONG.

Hearken to my cries, birds of war, I am preparing a feast for you!
Oh! that I had the wings of the eagle, to fall on my enemies!

* We have found almost similar songs in American works on the Indians, which shows that the style and the expressions are almost the same among all the tribes of North America.

I share in the cruel impatience of its talons; I shall follow its soar.
I have consecrated my body to the spirit of combat; I grow mouldy from inaction.

"Like the war eagle, I shall traverse the lines of my enemies;
My tomahawk and my lance shall be steeped in their blood.
Behold, my friends, what floats before my cabin,
It is the hair of the vanquished I have slain.

"O you young warriors: look with fury at the battle-field,
Dash forward, strike, kill, it is the day of vengeance,
Fear not to be reckoned among the dead,
For even then your name will be covered with glory."

Let us now pass to another kind of poetry, the nature of which is less wild. On seeing how proud an Indian mother is of the cradle that she has fabricated, arranged, and ornamented with so much care for her infant, one may easily judge of the greatness of her maternal love. It is this same love, so deeply felt in the deserts of the New World, which inspires the young mother to compose those songs full of tenderness to lull her baby to sleep. These chants, it is true, are monotonous; the words are simple, but the sentiments expressed by the poesy of the heart are not without charm. They resemble more or less the romances or lullabies which are sung for the same purpose in all civilised countries. The very same words are often to be found, as if nature had but one language in every clime. The inflections of the voice in these chants are much softer and more agreeable to the ear than might be expected from barbarous and rude idioms. In the villages, as in the forests, when the child wishes to sleep, its mother suspends the cot in which it lies to a beam or to a branch; she then rocks it to and fro, singing a song which is either extemporised or become popular from habit.

We give the one that appeared to us to be the model from which all the others have been more or less copied. The literal translation being impossible, we are obliged to content ourselves with reproducing the sense, and not word for word, of the original: —

"Balance, balance, thou pretty cot;
Roll on, roll on, aërial wave;
Sleep, sleep, baby, sleep, sleep,
For thy mother watches over thee;
It is she who will ever rock thee;
Sleep, sleep, baby, sleep.

"Little darling, thou art thy mother's love,
Sleep, sleep, my child, sleep, sleep;
Tiny cradle, balance, balance,
Rock my babe near me;
Sweet darling, do not weep;
For thy mother watches over thee.

"Roll on, roll on, aërial wave,
Gently rock my sleeping babe;
His mother is near him watching
That he may not be alone.
Wave in the air, thou pretty cot;
Wave, wave, sweet little child."

What constitutes the principal charm of this poetry, without speaking of the sentiments of maternal affection which it contains, is the musical beauty of the Indian words repeated; there is nothing in the French language that could be compared to them.

The Red Skins have also fables, the moral sense of which is full of delicacy and wit, and which La Fontaine himself would not disown. These fables naturally bear the stamp of the primitive character imparted to them by

their wild origin; nevertheless, civilised men might, just as well as the Red Skins, derive profit from the lessons contained in these Indian fictions. One can judge of them from the following example: —

"On a winter's day a famished lynx perceived a hare seated on a rock, the summit of which the lynx could not attain. So, addressing himself to the hare, he said: 'Onabousé, Onabousé, come down, my little white one, I wish to speak to thee.' 'Oh, no,' replied the hare, 'I am afraid of you, and my mother told me never to speak to strangers.' 'You are very handsome,' answered the lynx, 'and very obedient to your parents, but you must know that I am one of your cousins; I want to send a messenger to your cabin; so come down and see me.' The hare, quite flattered at hearing itself called handsome, descended from the rock, and was at once torn to pieces by the lynx."

We shall here add a satire* which the Indian mothers sometimes sing to their children, when they are able to comprehend it, as also a little poem that the Algonquins hum while at play:—

"THE KITE AND THE EAGLE.

*A Satire against cowards who boast when there is no danger.*

THE KITE.

I fly, I fly very high,
I alone, I disdain the air
Until I reach the sky,
As if suspended by a hair.

* These two little pieces are cited by Mr. Schoolcraft, in one of his works printed at Buffalo, in 1851.

The eagle, looking down, answers with an air of contempt:

Who is it that ascends to the heavens?
Who is the one whose tongue cackles,
And who suspends himself above the stormy clouds?
Who is it that flies so high?

The kite replies in a feeble and trembling voice:

It is the Great Khakaki,*
Who, I had supposed, must have flown to that height
To be able to see into the heavens,
When the dawn begins to awaken.

The eagle cannot refrain from replying with scorn:

I despise you all, you babbling folks,
How often have I passed close to you,
When my great wings, powerful and light,
Arose in the air where the thunder rolls!
You could not dare, with your feeble pinions,
Ascend to the summit of the celestial hills."

"THE FIRE-FLY.

Fire-fly, thou brilliant little thing,
Shine upon my couch, list to my song;
Give me thy light whilst thou fliest around me,
That I may lie down gaily and sing.
Shed thy light upon me, as thou fliest over the grass,
That I may sleep happy and content.
Come, fire-fly, come, thou tiny one;
When I awake I shall give thee a feast;
Come, pretty light, that flies when I sing,
Brilliant little fairy, thou queen of the night,
Come when I dance, thou shalt be my companion;
Come, I will pay thee with a song."

It is known that the Indians have placed heaven and earth, the forests, the water, in short all the creation

* A secondary spirit.

under the safeguard of some special divinity, who protects or animates them; the animals, the breeze that blows, the water that murmurs, the thunder that rolls, become, owing to the poetic imagination of the savages, intelligent beings, having a certain influence over the events of human life, and speaking the language of the Divinity. We will illustrate this custom by two well-known songs, which breathe all the original perfume of the Indian conceptions. *

"THE FROG IN SPRING.

"Enveloped in his snowy mantle, see the White Spirit
Who from the height of heaven oppresses our breath.
Heavily and coldly on the frozen earth
The White Spirit oppresses us; he chills us severely.

"Alas! you are so cold, so cold. Cease, cease then,
Brilliant spirit, whom Monedo sends down from heaven,
Cease to oppress us, and return to the sky;
For, once thou hast left, seegwun (the spring) will come back."

"THE FALCON'S SONG.

"The falcon turns its head rapidly round,
To look at the sky that it leaves behind it.
The messenger-eagle of the celestial spirits
Brings here below the orders of the Great Master;
And, looking around in his fearful flight,
His eyes dive to the confines of the earth,
His eyes dart forth light, and his beak threatens us.
Messenger-eagle, why dost thou turn thy head so?"

Of course we have not been able to give the Indian text word for word, but we have preserved the exact sense without seeking to embellish it with the complements used by

* We believe that the first was translated by Mr. Schoolcraft, and the second by Mr James Riley.

the American translators. It only now remains for us to speak of the death-chant which the Indians are in the habit of singing, when, in the full liberty of their faculties, they are about to die (generally speaking) of a violent death, either by suicide or by the hand of an enemy. This chant is always an improvisation, dictated by the circumstances which have occasioned it. It is more or less long and pathetic, according to the genius that inspires it, and the sentiments by which it is animated. There are but few now preserved in the American solitudes. Why we do not know, for not only are they fine in themselves, but they also contain many useful lessons. It is true that the savages do not wish to remember or to propagate the insults with which they are upbraided by the victims whom they sacrifice to their vengeance, but those chants which the Indians cause to resound on the borders of the rivers, lakes, and forests, at the moment when the grave is opening before them, contain nothing that could outrage their pride. We will only recall the one sung by An-pe-tu-sa-pa-ouinn, the young Indian woman whose melancholy story we recorded in our descriptions, and who, distracted and heartbroken at having been abandoned by her husband, embarked in a canoe with her baby, and allowed herself to perish in the St. Anthony Falls. When she saw that the current carried off her frail skiff, and that all hope of life was lost, she rose, holding her infant in her arms, and began to sing in a solemn and sad air the following words :—

"It was for him whom I solely cherished with all the love of my heart,
It was for him that I joyfully prepared the freshly-killed game, and that my cabin was so daintily bedecked;
It was for him that I tanned the skin of the noble stag, and that I embroidered the moccasins which adorned his feet.

Every day at sunrise I anxiously awaited the return of him whom I loved.
My heart beat with joy as soon as I heard the steps of my brave huntsman;
He would throw down his load at the door of my cabin, — it was a deer, and I would hasten to prepare it for the repast.
My heart was attached to my spouse, and to me his love was more than all the world,
But he has forsaken me for another, and now life has become a burthen to me, which I can no longer support;
My child is also a source of grief to my heart;. for he is so like him.
How can I endure life when all its moments are so cruel and poignant to me!
I have elevated my voice towards the Master of Life; I have besought Him to take back the life He had given me, for I wish for it no longer.
I am going on with the current that carries me off, and that will satisfy my desires and my prayers.
I see the water foaming, I see it gush forth impetuously, it shall be my shroud.
I hear the deep murmurs of the gulf,—it is my funeral song. Farewell! farewell!"

These different translations convey a rather just idea of the variety of the poetic style among the Indians, as also the facility, energy, and grace, with which they treat on divers subjects, and express their thoughts and impressions by means of languages that are poor in themselves. All those chants, distinct from one another, have a special character suited to each of them, and manifest at the same time a certain power of conception and a fertile originality. This literature of the wilderness, buried, as it were, in unknown solitudes, only requires, in order to be elevated to the height of some of our best European productions, the development that could be given to it by a skillful hand, an enlightened intelligence, and a superior mind; by one, in short, who would know how to work a mine so precious in every respect.

## CHAP. XXX.

### VOCABULARIES OF NORTH-AMERICAN LANGUAGES.

THE vocabularies we here publish will be found of special interest and value to the public in general, and to ethnographers in particular, as they will be able to see by them the difference that exists among the Indian languages, even for the same word. In order to give the best possible idea of the pronunciation, we must first describe the powers of the vowels, which are as follows :—

*a* is sounded as in *father*;
*e* „ as in *met*;
*i* „ as in *marine*;
*o* „ as in *note*;
*ū* „ as in *mud*;
*u* „ as in *flute*.

It will be found, however, that the sound of *u*, or English *oo*, is often denoted, especially at the beginning of a syllable, by the combination *ou*.

*ai* has the sound of the *i* in *line*;
*ow* is sounded as in the word *now*;
*g* is always hard, as in *go*;
*ch* or *tch* is sounded like *ch* in *church*, or *tch* in *witch*;
*qu* is pronounced as in *queen*;
*h'* prefixed to a word denotes a very strong aspiration.
*s'* prefixed shows that the word begins with a sharp hissing sound;
*t'* prefixed shows that the tongue is to be pressed forcibly against the teeth.

We deem it expedient to inform our readers that this vocabulary has given us vast trouble in respect of the orthography of the words; for the American authors that we have consulted do not agree among themselves, any more than they agree with us, as to the mode of writing the Indian languages: this can be easily conceived, when we consider that there are sounds which it is almost impossible to render with the alphabetical characters. In this nomenclature of the words that are most frequently used in the deserts, we have only sought to reproduce, as exactly as possible, the value of the sounds, without having the presumption to give out our pronunciation as the best. It has been said of languages in general, that it is necessary to go to the country where they are spoken to be able to learn them correctly; this can be more truly said of the Indian languages than of those of the civilised nations, for the former are too imperfectly known to be acquired by means of an incomplete grammar or dictionary, which never can convey a thorough knowledge of them.

For notes (1), (2), (3), &c., in the following tables, see p. 189.

| | Great Spirit. | Evil Spirit. | Man. |
|---|---|---|---|
| Black-feet (1). | Cristecoom. | Cristecóom sah. | Mata pe. |
| Cahuilo . . | Hem'nok. | Te' o lūv el. | Na' ha nes. |
| Cayuga . . . | Ni yo. | O ne soo no. | Nazina. |
| Chactas (2) . | Chito'kaka. | Shi lom' bish ok pu' lo. | Ha' tak. |
| Cherokee . . | Ouna lah nunghe. | Askina. | Askaga. |
| Chinook . . | . . . . . | . . . . . | Tkhlekala. |
| Comanche (3) | Tahapi. | (8) . . . | Den' nath pūk . |
| Dacota . . . | Wakon shecha. | Wakon tonka. | . . . . . |
| Delaware . . | Ki she a la mūc'cong. | Math tan' to. | Lenno. |
| Hueco (4) . . | Kid i ash' i kitz. | . . . . . | To' de hitz. |
| Kioway . . | Pu'ha sun. | Dow' o ki i. | Ki an' i. |
| Mandan . . | Mah ho peneta. | Mahho penekheta. | Numan kosh. |
| Menomonee . | Ke sha monayto. | Ma chay a way tok. | E nain niew. |
| Miami . . . | Ka she he we ah. | Ma cha ma na to. | La neah kea. |
| Mojave . . . | Matevil. | . . . . . | Ipah. |
| Mohawk . . | Ni yoh. | One soh ro no. | Rong we. |
| Navajo (5) . | Bos. | Da dith' hal. | Hūst tkin. |
| Nez-Percés . | . . . . . | . . . . . | Hama. |
| Ojibbeway (6) | Monedo. | Mah che mon e do. | In nin eh. |
| Oneida . . . | Lo nee. | Onish uh lo nuh. | Long we. |
| Onondaga . . | Ha wa ne uh. | Onish onk na in nuk. | Haing we. |
| Osage . . . | Ouah kon dah. | . . . . . | Neka. |
| Pima . . . | . . . . . | . . . . . | Hoo it ah. |
| Querès . . . | Sūrch a nūch. | Shu'wa chup. | Hahch' tse. |
| Riccaree . . | Tewa rooh teh. | Ka ke wa rooh teh. | . . |
| Shawnee . . | Ou wis' i man i toh. | Match' i man i toh. | Il le ni'. |
| Sheyenne . . | Ahamah ve ho. | . . . . . | Ha tan. |
| Tuscarora . . | Ye wunni yoh. | Katick uhraxhu. | . . |
| Yuma (7) . . | Coocoomah at. | Mas tam hovè. | E patch. |
| Zuñi . . . . | O' na wil li. | Ish' u we. | Ot' si. |

| Woman. | Boy. | Girl. | Father. |
|---|---|---|---|
| Ah ke ea. | Sah komape. | Ahkeoquoin. | Linnan. |
| Ni′ kil. | Ke′ at. | I′ nis mal. | Ne′ na. |
| Kong hegh tie. | Ak saa. | Ex aa. | I ha ni. |
| Oho′ yo. | Ul la nak′ ni. | Ul la tek. | I′ ke. |
| Ageyung. | Atsatsa. | Ayayutza. | |
| Tkhlakel. | Tkhlkaskus. | Tkhlalekh. | Tkhlutklam. |
| Wai′ ith pūk. | Tu′ i nūth pūk. | Teith′ tuch te wai′ ith pūk. | Ni ah′ pūk. |
| We e on. | Okee chin cha. | Wee chin cha. | |
| Hque′ i. | Pi lai e′ chit. | Quai′ chitz. | Nu′ uh. |
| Cah′ he ic. | Wex′ e ki. | Chad′ ax e ki. | Tad′ da. |
| Ma yi′. | Tu quois. | Mah′ ton. | Tow wath tow i. |
| Meha. | Sook numohk. | Sook meha. | Subyomahe′. |
| Me ta mo. | Ah paynee shah. | Kay kaw. | Non nainh. |
| Me taim sah. | Kwe we sah. | Kwa nan swah. | No saw. |
| Sin yax. | Hu mar. | Mes a haitz. | Niqui oche. |
| Yong we. | Rax aa. | Kax aa. | Raken i ha. |
| Est san ni. | Esh ki. | Et′ tei. | Shize ec. |
| Aiat. | Haswal. | Pitin. | |
| E kwai. | Kwe we zais. | E kwa zais. | No say. |
| Yong we e. | Lakt sah yek sah. | Lakt sah yek sah (9). | Lake nee ha. |
| Wa thoon wix sus. | Huk sa ha. | Ix e sa ha. | Kne hah. |
| Ouako. | Shinzo shinga. | Shema shinga. | |
| Oo oove. | Ah′ lay. | Churche o. | Hoo ik utz. |
| Co′ i yo i. | I o wūs. | Ma′ sitch. | U′ mo. |
| Sapat. | Wee nahtch. | Soo nahtch. | |
| S′ squaw o wah′. | S′ sque lai thi thah. | S′ squaw the e thah′. | No thah′. |
| Ha e o. | Ki ku na. | Ha hee ki kun nee. | Ne o ee. |
| Kau nuh wuh. | Kunzookwher. | | |
| Seen yack. | Hermui. | Meser hai. | Loth mo cul. |
| O kia. | Sa ba ki. | E′ lesh to ki. | Ta′ chu. |

| | Mother. | Chief. | Warrior. |
|---|---|---|---|
| Black-feet . . | No crist. | Nina. | Mah tsee. |
| Cahuilo . . . | Ne′ yih. | Net′ i. | Wil′ nit. |
| Cayuga . . . | Ik no ha. | Agh se an e wa ne. | Os ge ag eh ta. |
| Chactas . . . | Ish′ ke. | Mi′ ko. | Tūsh′ ka. |
| Cherokee . . | . . . . . | Ou gun gweyuke. | . . . . . |
| Chinook . . | Tkhlianaa. | Tkhlekakamanan. | Atkhlakaukau. |
| Comanche . . | Nibi′ a. | Tek′ huen e wūp. | Na′ bi te cot. |
| Dacota . . . | . . . . . | We chasha on tapeka. | Oeet e ka. |
| Delaware . . | Gai ez. | Sa ki′ ma. | Ski′ no. |
| Hueco . . . | Ats′ ia. | E′ ker quash. | E de ar′ te da. |
| Kioway . . . | Coh. | Tangu′ a. | Ten con. |
| Mandan . . . | Nahè. | Humahagshi. | Kahrokanarehosh. |
| Menomonee . | Ne ke ah. | Oh kay mowe. | Nainh now way towe. |
| Miami . . . | Nin yea. | Ke mawh. | Ma me kaw kea. |
| Mojave . . . | Hun tai che. | Quo hote. | At chi ber ce but. |
| Mohawk . . | Iste a ha. | Rak o wa na. | Ros ke ahr a geh te. |
| Navajo . . . | Shema. | Heu′ jeu nats olt. | Hain′ gli. |
| Nez-Percés . | . . . . . | Miok hut. | . . . . . |
| Ojibbeway . . | Nin guh. | O ge man. | Nain do bun ze gaid. |
| Oneida . . . | Ak han ol ha. | Lo ai nil. | Lus kan la ge te. |
| Onondaga . . | Uk no hah. | Hoh se no whan. | . . . . . |
| Osage . . . | . . . . . | . . . . . | . . . . . |
| Pima. . . . | Ghu its. | . . . . . | . . . . . |
| Querès . . . | Yah yah. | Hu′ i chin. | Si′ et chu ia. |
| Riccaree . . | Schachti. | Nay shon tee rehoo. | Too ne roose. |
| Shawnee . . | Nik yah. | Ou ki mah′. | Ne noth tu.′ |
| Sheyenne . . | Nah eo ee. | Ve on na be. | Ve utch ha ton. |
| Tuscarora . . | . . . . . | Yego wa nuh. | . . . . . |
| Yuma . . . | N′ taie. | Co hote. | Con iee. |
| Zuñi . . . . | Si′ta. | An′ i sa to ni. | Son′ ta lo qui. |

| | Head. | Face. | Eyes. | Nose. |
|---|---|---|---|---|
| | Otokan. | Oestocris. | Owopspee. | Ohorisis. |
| | Ni yul′ u ka. | Ne′ push. | Na′ push. | Ne′ mu. |
| | O no waa. | O kon za. | O kagh ha. | On yoh sia. |
| | Nish ko bo. | Na shu′ ka. | Nish′ kin. | I bi shak ni. |
| | . . . . . | Oukahtunge. | Tikata. | Koh young sahli. |
| | Tkhlikhukatuka. | Siakos. | Siakhos. | Ebekhatskhat. |
| | Sa′ pi. | Cai′ if. | U pou′ i. | Mobi. |
| | Pah. | Ee tay. | Ustah. | Pah soo. |
| | Ouil. | Ouis king ′h. | Tūk que′ ling. | Oui ki o. |
| | At ski es′ ta cak. | Ich wh. | Ki′ dik. | Tisk. |
| | Ki a ku. | Ca u pa. | Ta a′ ti. | Mau con.′ |
| | Pan. | Estah. | Estume. | Pahoo. |
| | Maish. | Osh kay shay ko. | Maish kay shaick. | May ehe osh. |
| | Nta pe kama. | . . . . . | Ken ge kwe. | Ke waw ne. |
| | Ca′ wa wa. | I hal i me. | I dotz. | Idotz. |
| | O non tzi. | Okonza. | O ka ra. | On yoh sah. |
| | Bet si′. | Ni′la. | Nin′ nar. | Nit chi′. |
| | . . . . . | Mushtai.′ | Shilu. | Mushnu. |
| | Oshtig wun. | Shkezh ig. | Shekezh ig. (10) | Chaus. |
| | Onondy. | Ye goonks na. | O gah. | Oh neu ha. |
| | O non wa. | O gook sah. | O gah hah. | Oh ni u sah. |
| | . . . . . | Inga. | Eghtaugh. | Pau |
| | Monk. | With yoo se. | Oupe we. | Tah nk. |
| | Nash′ ke. | Scu ′o wah. | Ca′ a na. | Wi′ e shin. |
| | Pahgh. | . . . . . | Chee ree wo. | Siniht. |
| | Oui i si. | E shi que chi.′ | S′ ski si coh.′ | Ki tschar si. |
| | Mah keo. | Ne schin. | A ch quin. | Knive. |
| | Otahra. | Ookahsa. | Ookaray. | Oozyasa. |
| | E wut such e rowo. | Edotche. | E dotche ee. | E hotche. |
| | O′ sho quin. | No′ ponim. | Tu ′na oue. | No′ e lin de. |

| | Mouth. | Ears. | Arms. |
|---|---|---|---|
| Black-feet . . | Mah oi. | Ohtokiss. | Otchist. |
| Cahuilo . . . | Ne tam′ a. | Nanork′a. | Nemok. |
| Cayuga . . . | Sis ha ka hent. | Han tah. | One ant sa. |
| Chactas . . . | Itih. | Hak ′so bish. | Shak ba. |
| Cherokee . . | . . . . . | Gule. | Kuhn oga. |
| Chinook. . . | Ebesqutkhl. | Beutsaks. | Bepotekuk. |
| Comanche . . | Tūp. | Nūk. | Per′ don. |
| Dacota . . . . | Poo tay. | Noh ghee. | Eesta. |
| Delaware . . | Oui tun. | Houit ow. | Wanūh′k. |
| Hueco . . . | Ah′ cok. | Ortz. | Weh. |
| Kioway . . . | Sūr ol. | Ta a′ ti. | Mor′ta. |
| Mandan . . . | Ea. | Nakoha. | Arda. |
| Menomonee . | May tone. | May tah woe. | May nainh. |
| Miami . . . | Taw na ma. | Taw waw kea. | Ne che waw. |
| Mojave . . . | Ihu. | E smailk. | Isail. |
| Mohawk . . | Zirk a sak a ron te. | O hon ta. | O non tsa. |
| Navajo . . . | . . . . . | Tschar. | Schith′ lit. |
| Nez-Percés . | . . . . . | Mutsain. | Atim. |
| Ojibbeway . . | Don. | To ūg. | Nik. |
| Oneida . . . | Tshe sug a lun. | On hun tah. | O nunts. |
| Onondaga . . | Oh sah. | O hoo tah. | Onen at sha. |
| Osage . . . | . . . . . | Naughta. | Haugh. |
| Pima. . . . | Cheen its. | St nah auk. | Sn oo vt. |
| Querès . . . | Stchi′ i ca. | Yu′ opi. | Sco′ o yu mi. |
| Riccaree . . | Hah kau. | Tikokite. | Arrai. |
| Shawnee . . | Ki tor ni. | H′tow wa cah. | Ki neh ki. |
| Sheyenne . . | Marthe. | Es tah vo te. | Ar teh. |
| Tuscarora . . | Oosharunwa. | Ookahnay. | Orunzha |
| Yuma . . . | Ee yu qua ofe. | Smyth ℸ. | Ee seeth ℸ. |
| Zuñi . . . . | A′ wa tin. | La′ shok tin. | A ′si ·o we. |

| Hands. | Legs. | Feet. | Robe. |
|---|---|---|---|
| Ottis. | Ahcatches. | Ahocatchis. | Aihabwa. |
| Nemo hem′ osh. | Ni chi′ na. | Ne ′ik. | |
| Esh ogh ta go. | Ogh se na. | O shi ta. | At ya ta wi tra. |
| Ib bak. | Iyi. | I′ yi. (12) | |
| Agwoeni. | | | |
| Teksiga. | Tiawe. | Tkhlekhops. | |
| O math′ pan. | U toh′ hob. | Na′ pe. | |
| Non pay. | Hoo. | See. | Shee na. |
| Sūc′ ka lenge. | Hic′ cah. | Zit. | Shah ko quee yūn. |
| Isk ′te. | Cosh. | Os. | |
| Mor′ta (11). | Pa ′ras. | On sut. | |
| Onka. | Doka. | Shee. | Mah he toh. |
| Oh nainh kon non. | May kaut. | May shait. | Pay shah ko kon. |
| Na ke mà. | Kaw ne ma. | Kaw te ma. | Ke no kwaw na. |
| Isail que se rap. | Misil. | Imi lap e lap. | |
| Os no sa. | Ogh si na. | Ogh si ta. | At ya ta wit. |
| Shi lat tai e te. | T′ clat. | T′ kee. | Aytone. |
| Ep ap. | Waïn. | | |
| Nindy. | Kaud. | Zid. | Rūb ens ik aw au gun. |
| Yee snoon ga. | Oh se nah. | O see ta. | A di a da weht. |
| Oh ni a. | Oh non tah. | Oh see tah. | A dai da weht sa. |
| Numba. | Sag augh. | | |
| Mah ahtk. | Hoo oom. | Tet aght. | |
| Mar′ quin. | Se ′e ma. | Has′ ten. | |
| Teho nane. | Ahgha. | Ahgh. | Sa hooche. |
| Ki leh chi. | T′ kar chi. | Ni thi chi.′ | O′ skee chee pee ten ee kah. |
| Mah arts. | Ith ach. | Nice. | A es stich. |
| Ohahna. | Orusay. | Oosa. | Otskiyatara. |
| Ee sal che. | Mee sith ′l. | Emetch slip a slap yah. | |
| A′ si kat so wa. | O′ yin. | Oue′ qui o we. | |

| | Shirt. | Leggings. | Moccasins. |
|---|---|---|---|
| Black-feet | Assokas. | Ahtsaiks | Itseekist. |
| Cahuilo | . . . . . | . . . . . | Ne wak′ a. |
| Cayuga | Ni ka he ha. | Ka isra. | A tagh kwa. |
| Chactas | . . . . . | . . . . . | Shu′ lush. |
| Cherokee | . . . . . | . . . . . | Delashulo. |
| Chinook | . . . . . | . . . . . | Tukaitkhlba. |
| Comanche | Quasho. | Koosha. | Nap′ p. |
| Dacota | O ken dee. | Hons ka. | Hong pa. |
| Delaware | Hem bes. | Kah kon. | Chi poth′ co. |
| Hueco | Oh ka′ we′ ono. | . . . . . | Os set. |
| Kioway | . . . . . | . . . . . | Tu′ ti. |
| Mandan | Ema shotah. | Hoh shee. | Hoompah. |
| Menomonee | Pay pah kay way on. | Me teesh shon. | Mah tek moh kah shen. |
| Miami | Che kwo kwaw ne. | Taw sa ma. | Ke se ne. |
| Mojave | . . . . . | . . . . . | Hum′ n′ yo wa. |
| Mohawk | On ya taraat ya ta wit. | Karis. | Agh ta. |
| Navajo | Il kaye ke. | Istklai. | Tene′ wi ke ee. |
| Nez-Percés | . . . . . | . . . . . | Ilap kūt. |
| Ojibbeway | Bub bug′ i wi aun. | Me dos. | Mūk′ i zin. |
| Oneida | Ka ni ya ga ha dus. | Kalis. | Ah ta. |
| Onondaga | Kah gah ha. | Kais. | A tah kwa. |
| Osage | . . . . . | . . . . . | Ana lah ah. |
| Pima | Entom ahk. | Tah toosh. | Sah′ pat, *or* soosk. |
| Querès | . . . . . | . . . . . | Ha′ shup. |
| Riccaree | Kraitch. | Kah hooche. | Hooche. |
| Shawnee | Peten ee kah. | Mūt a tah. | M′ ki thai nah′. |
| Sheyenne | Coco a estich. | Mah tuts. | Mo kean. |
| Tuscarora | Otskya tsra. | Oristreh. | On ok qua. |
| Yuma | . . . . . | Way mah wutche. | N′ hum au oche. |
| Zuñi | . . . . . | . . . . . | Mo′ quou o wi. |

| Bow. | Knife. | Arrow. | Axe. |
|---|---|---|---|
| Netsinnam. | Stouan. | Ohpsis. | Cacsaquè. |
| Chu quil′ no pish. | Tukush. | Hul. | Tuqush. |
| A do ta. | Ka in a tra. | Kanoh. | A to kea. |
| Iti ta nam′ po. | Bush′ po. | Us′ ki na′ ki. | Is ki′ fa. |
| Gah loh tra di. | . . . . . | Gahne. | Gah lon ya shti. |
| Optkhleke. | Oputsalkh. | Tkalaitanam. | Ekaisetkhleba. |
| Hu et. | Wih. | Pa′ can. | Ho wūn ni. |
| Etazee pah. | . . . . . | Wonhee. | |
| A ta′ pe. | Shi′ ka. | A lunth′. | Toma hi′ ca. |
| Kchets. | Ta ha. | Te′ quatz. | Ta ha kes. |
| Zip′ co. | Tlick ho. | Arc′ u. | Hout′ ho. |
| Warah e noo pah. | Mahi. | Mahha. | Omanatè. |
| Mainh to quo op. | Ah shay kon. | Maip. | Ay nainh nash pay we. |
| Na te aw pe maw. | Mawl se. | We pe ma. | Taw kaw ka nah. |
| Ipa. | Ah′ que. | A kim. | Toc′ yat. |
| A e ana. | A sare. | Ka youk we re. | Atokia. |
| Al ti hin. | Pesh. | T′kar. | Tsinil. |
| Timuni. | . . . . . | Tsap. | Wan wi a nish. |
| Mit ig waub. | Mo ko maun. | Bek wūk. | Wa ga kwut. |
| Ha uh nu. | Ha shale. | Ki o wil la. | A do gun. |
| Ah ain da. | Ha sha. | Ka hais ka. | As kwa sa. |
| . . . . . | . . . . . | Minza. | |
| Oui ku. | Vy eno. | N′ oo oo. | Ah so. |
| Wes′ chick. | Kes′ ka. | Es′ to wa. | Ok′ po wen. |
| Nache. | . . . . . | Neeche. | |
| Il le nah qui′. | Mah ne thi. | Il le na lui′. | Te kah ah kur′. |
| Mah te ka. | Mu te ka. | Mi otze. | Ha e o vo. |
| Auraw. | . . . . . | Kanah. | |
| O′ tees à. | N′ e ma rō. | N′ yee pah. | A ta carté. |
| Pi′ tlan di. | A chi en di. | Shaw′ ò li. | Ki e li. |

| | Lance. | Gun. | Town, Village. |
|---|---|---|---|
| Black-feet | Sapa pistats. | Nahma. | . . . . . |
| Cahuilo | . . . . . | . . . . . | Mi′ bi pe bo kish. |
| Cayuga | Kagh sig wa. | Ka ota. | Ka ne tae. |
| Chactas | . . . . . | . . . . . | Tùm a ha. |
| Cherokee | . . . . . | . . . . . | . . . . . |
| Chinook | . . . . . | . . . . . | . . . . . |
| Comanche | Tchick. | Pi′ ai et. | Soh′ ti cath ni ca ti′. |
| Dacota | Wow or ke za. | Mon za wakon. | . . . . . |
| Delaware | Tùn ah meek un. | Soh yax heeg an. | U te′ na. |
| Hueco | . . . . . | . . . . . | Edata′ cuc ki. |
| Kioway | . . . . . | . . . . . | Tu′ oi. |
| Mandan | Monna etowok shoka. | Eroopah. | Miti. |
| Menomonee | Shay moun. | Posh ke che she kon. | Me ne e kon. |
| Miami | . . . . . | Pe kwun e. | Me no te ne. |
| Mojave | . . . . . | A ti is. | N′ yo ha ble yimp. |
| Mohawk | A ghsik we. | Kaga ore. | Ka na ta. |
| Navajo | Ail lot tai. | Pay dil took. | Yat kin. |
| Nez-Percés | . . . . . | . . . . . | . . . . . |
| Ojibbeway | Anit. | Baush kis′ zi gun. | Dai′ nuh. |
| Oneida | Ho shoh gweh. | . . . . . | Ku na diah. |
| Onondaga | A zu dish tah. | . . . . . | Kun a dai a. |
| Osage | . . . . . | . . . . . | . . . . . |
| Pima | Oups. | Kah at. | Kah moo kee. |
| Querès | . . . . . | . . . . . | Ha′ stitz. |
| Riccaree | Na se wa roo. | Tnan kee. | . . . . . |
| Shawnee | Chee thee thoh. | M′ tak wah. | Ou te ou wel. |
| Sheyenne | . . . . . | Mi e tan o. | Motah. |
| Tuscarora | . . . . . | Au naw. | . . . . . |
| Yuma | . . . . . | . . . . . | He paith lao. |
| Zuñi | . . . . . | . . . . . | Thlu′ a lun. |

| House, Hut. | Canoe, Boat. | Pipe. | Tobacco. |
|---|---|---|---|
| Mo ee se. | Ahkeosehts. | Ah quayne man. | Pistaian. |
| Kish. | Kel o wūt. | Yu′ lil. | Pi′ būt. |
| Ka no si od. | Ka o wa. | At si ok wagh ta. | O ye an gwa. |
| Chu ka. | Pe ni. | Hak chuma a shu ka. | Hak chu ma. |
| Halit saw teh. | Tseu. | Gahnungnahwah. | Chou lung. |
| Toutkhl. | Ikaouem. | Tshilamut. | Kaï notkhl. |
| Cah′ ne. | Onioni poki. | Toh′ i. | Pah′ mon. |
| Wah kee on. | Wahta. | Tchon de oopa. | Tchon dee. |
| Ouig wam. | Moh holdt. | Ha bo′ ca. | Qu tschar tai. |
| U′ cah. | Ar ke os. | Weh′ ketz. | Weh′ec. |
| Tu. | Tzu. | So′ o tu. | Ta′ po. |
| Oti. | Menanka. | E hudka. | Mannah sha. |
| Way ke wum. | Manh pah kosh. | Nainh nay wah woh kah. | Nainh nay mowe. |
| We ke aw me. | M so la. | Pwaw kaw naw. | Sa a maw. |
| Ah′ ba. | . . . . | Mail ho. | A u′ ba. |
| Tey e tas ta. | Ka ho we ya. | Ka no na wea. | O ye ang wa. |
| Hogun. | . . . . | . . . . | Nat′ to. |
| Init. | Liash. | Kelemūt. | Toh. |
| Wig′ e wam. | Na būy a chi maun. | Pwau gun. | Us ai mau. |
| Ka nu su da. | Ka hoon we ia. | Ko nan a wuh. | Ka lo nia. |
| Wus kwa ka. | Kun e a e tah. | Ko non a weh ta. | O yai kwa. |
| Tiah. | . . . . | Non no wibo. | Non chugh. |
| Hūch yū la chook. | . . . . | . . . . | Vib. |
| Ai′ it chin. | . . . . | Ach can. | Ha′ o mi. |
| Acane. | Lah kee hoon. | Laps. | Lapscon. |
| Oui qu ah′. | Ou la kai i sih′. | H′ quoi a ker′. | Tś thai a mer′. |
| Mah yeahn. | Sim on. | Ha e yoke. | Sin na mon. |
| On as sah unwa. | Oo hu wa. | Yet zy arhoot hah. | Zar hooh. |
| N′ ye valyay. | E cal hor. | . . . . | A oobe. |
| Kia′ quim ni. | Thle′ loni. | Te′ pok li nen. | He′ to co ni. |

| | Day. | Night. | Sky. |
|---|---|---|---|
| Black-feet . . | Cristoque. | Caquay. | . . . . . |
| Cahuilo . . . | Tam yit. | Tuc mar 'pish. | Tu qush a' mi ca. |
| Cayuga . . . | O nis ra te. | A so he. | Ot sha ta. |
| Chactas . . . | Ni' tak. | Ni' nak. | Shu' tik. |
| Cherokee . . | Ikah. | Sung noyi. | Gullung ludeli. |
| Chinook. . . | Etsoktet. | Nopowum. | Kosakh. |
| Comanche . . | Hues 'tai. | Tu' can. | (13) . . . . |
| Dacota . . . | On pah. | On ha pee. | . . . . . |
| Delaware . . | Kis qui 'k. | Piske. | Mu' shuc 'qu. |
| Hueco . . . | Toc'. | Hitz. | Us' cah. |
| Kioway . . . | Ki uth' pa. | Gi i ki. | Ki a' wh. |
| Mandan. . . | Ham pah. | Estogr. | Yare oto. |
| Menomonee . | Kay shay kots. | Wah ne to pay kon. | Kay shaick. |
| Miami . . . | Kaw ke kwa. | Pe kon da we. | Ke she kwe eah. |
| Mojave . . . | Cu tin ya' ma. | Nya ha bit. | A mai' ya. |
| Mohawk . . | Egh ni se ra. | Agh se an tea ne. | Ot cha tah. |
| Navajo . . . | Ni lath lit. | Dat le da. | Tath' lit. |
| Nez-Percés . | Halahkp. | Sikait. | Kaikat. |
| Ojibbeway . . | Ghi zhik ud. | Dib ik ud. | Ghi 'zhik. |
| Oneida . . . | Kwon da gi. | Kwa sun de gi. | Ka ko nia. |
| Onondaga . . | Wun da da. | As soh wa. | Ka ai wi a. |
| Osage . . . | Humpahi. | Hene. | Mah agh. |
| Pima. . . . | . . . . . | Hoot. | Ptchoo wick. |
| Querès . . . | Sai' ech. | No' i ya. | Hu' wuc ca. |
| Riccaree . . | Sha cona. | Ee nahght. | . . . . . |
| Shawnee . . | Qui si qui.' | Te beth ki. | S' spem e ke. |
| Sheyenne . . | Na voue. | Tah. | Vo ha. |
| Tuscarora . . | Yur huh uh. | Aut sun ye. | . . . . . |
| Yuma . . . | Noma sūp. | N'ye as cup. | Am' mai. |
| Zuñi . . . . | Za' toi e. | Teth' lin aie. | Za 'la oue. |

| Earth, Land. | River. | Lake. | Sun. |
|---|---|---|---|
| Ots cou giè. | Naya tohta. | O mac si qui mi. | Cristeque ahtose. |
| Te mūl. | Wa 'nish. | We' wu nit. | Ta 'mit. |
| O e an za. | Ki ha de. | Kan ya to e ni. | Ka agh kwa. |
| Yak' ni. | Ok hi na. | Ok hu ta. | Hu' shi. |
| Alawhi. | Equonih. | . . . . | Nungdo he gah. |
| Eli. | Ouibatkhl. | . . . . | Outkhlakh. |
| Soc' co be. | Pi 'ap ti ho 'us. | . . . . | Tab' b. |
| . . . . | Wah ta pa. | . . . . | Wee. |
| Huc' ki. | Sik 'po. | Me nip' pek. | Kis co quit' tah. |
| Hi dow' at. | Tūts pid' e wa sa. | Ecu' ak. | Sah' ki. |
| Pai. | O' si. | Coi tal. | Pai. |
| Mahanke. | Passah ah. | Mem ni ytc. | Menahka. |
| Ah kawe. | Shay pay we. | Kah chay kum. | Kay shoh. |
| Ele kwo kworra ke ke. | Se pe we. | Ne pe se. | Keel swan. |
| A' mar tar | Ha wil. | . . . . | N' yatz. |
| O when sia. | Ka ih ogh ha. | Kan yat a re. | Ka raghk wa. |
| Klish. | T' huth la.' | Shithl gash. | Da' cos. |
| Wa tush. | Pikun. | . . . . | Halkpama hishantuks. |
| Aki. | Si' bi. | Sagi 'e gan. | Ge' zis. |
| O gwun je ab. | Ke ho ad' a dee. | Kane a dal ahk. | Woh ne da. |
| O whain je ah. | Ki u ad a dee. | Kun e a da. | A nik ha. |
| Mon ekah. | Wau chis cah. | . . . . | Ouirah miah. |
| Pt choo it. | See o pit. | . . . . | Tasch. |
| Ya 'i. | Chi 'na. | Cu 'o wat si. | O' sutz. |
| . . . . | Sa hon nec. | . . . . | Sha koona. |
| A shis 'ki. | T' hi bi'. | P's ske o qui'. | Ki sah thoi. |
| Hoa. | Oha. | Ha ah ne. | Is she. |
| . . . . | Kinah. | . . . . | Hiday. |
| O mut. | Ha with 'l. | Ha sha cut. | N' yatch. |
| So' wi. | Kia'wa nai e. | Kia 'tu lin ni. | Ya 'tok ya. |

| | Moon. | Rain. | Snow. |
|---|---|---|---|
| Black-feet . . | Cogue ahtose. | Shotta. | Cane. |
| Cahuilo . . . | Men′ gil. | Wi win ′cūl. | Yu yūt. |
| Cayuga . . . | So hegh ka ka agh kwa. | Osta on di on. | O nie ye. |
| Chactas. . . | Hūsh ni ′nak a ′ya. | Um ′ba. | Ok′ tu′ sha. |
| Cherokee . . | Nungdoshungnoyi. | Agash kah. | Ung naw tsi. |
| Chinook. . . | Oku khlamen. | Sekhlkhatshst. | Tkhlkapa. |
| Comanche . . | Men ′i. | Ir′ mad. | Tah′ cab. |
| Dacota . . . | On wee. | Ma how ieta. | Wah. |
| Delaware . . | Ki ′shū ′h. | Su ′ke lan. | Ku′ no. |
| Hueco . . . | Mor. | Tah hai dūsh. | Hid ork.′ |
| Kioway . . . | Pa. | Seip ′toh. | ′Tul. |
| Mandan. . . | Esto menahka. | H ′ka hoosh. | Cop kase. |
| Menomonee . | Tay pain kay shoh. | Ke may won. | Koon. |
| Miami . . . | Se kon da keel swaw. | Pe te lon we. | Non a two. |
| Mojave . . . | Hull′ ya′. | Cu ′ba wa. | O′ha cha. |
| Mohawk . . | Egh ni ta. | Yo ke an o rough. | O ni yeh te. |
| Navajo . . . | Tsa′ di. | Hūn il ti hun. | Yas. |
| Nez-Percés . | Sikait pama hisham tuks. | Wakut. | Ponüi. |
| Ojibbeway . . | Dib′ ik ge ′zis. | Kim ′e wun. | Kon. |
| Oneida . . . | Wohneda. | O kan o lah seeh. | O neh ah ta. |
| Onondaga . . | As so he ka. | Osh ta. | O kah. |
| Osage . . . | Har.ip. | Neigh shi. | Pan. |
| Pima. . . . | Mas′ sar. | Pt hoo ik. | Chi ah. |
| Querès . . . | Ta′ o watz. | He ′i nut i. | Ha′ o wi. |
| Riccaree . . | We tah. | Tas sou. | Tah hah. |
| Shawnee . . | Te beth ti kish thoi′. | Que mou ah n ′oui. | Co o nah′. |
| Sheyenne . . | Tah is she. | Ho co. | Es tassa. |
| Tuscarora . . | Autsun ye haw. | Wara. | Wun. |
| Yuma . . . | Hull yar. | Muh hee. | Ha lup. |
| Zuñi . . . . | Ya ′chu ne. | Thlit ′to ia. | Ou′ pi nai oe. |

| Fire. | Water. | Flesh, Meat. | Buffalo. |
|---|---|---|---|
| Sti. | Oc quieh. | Cayeh. | Encuh. |
| Cūt. | Pal. | Wa 'i. | U' cha nūt. |
| O jista. | O nik a nos. | O wa hon. | |
| Lu 'ak. | O'ka. | Ni 'pi. | Ya' nūsh. |
| Atsilung. | Ahmah. | . . . . . | Yah nah sah. |
| Olpitski. | Tkhltsokwa. | . . . . . | Musmus. |
| Cūn. | Pa. | Tuth' cūp. | Cuth' son. |
| . . . . . | . . . . . | . . . . . | Pe tay. |
| Tun' dai 'h. | Bih. | Oui 'us. | Si zil' ia. |
| Hatz. | Kits 'ah. | Ud 'ersh. | Tad. |
| Pi 'a. | Tū. | Ki. | Col. |
| Warade. | Mine. | Maaskape. | Ptem day. |
| Ish ko tawe. | Hay pay we. | May chay may sha. | Mosh ko taw pe shain kiew. |
| Ko la we. | Ha pe. | We o sa. | No naw wáw ke la non zwaw. |
| A' wa. | Ah 'ha. | I' tho ik. | |
| Yoţ ek ha. | Ogh ne ka nos. | O wa rough. | |
| Tcou. | Thu. | Et' si. | Kil' cho.' |
| Huksha. | Kush. | | |
| Shko' da. | Ne 'bi. | We 'os. | Pe zhik 'i. |
| O jista. | Oh na gon noos. | O wal hoo. | |
| O djistah. | Oh nag o noos. | O wa heh. | |
| Pajak. | Neab. | . . . . . | Shatogah. |
| Tahi. | Soo 'e ty. | Choo ik. | |
| Ha 'i kan i. | Tsetz. | I' she ni. | Mu' shatch. |
| Tekihit. | . . . . . | . . . . . | Wa tash. |
| S' wuto. | Ne bi.' | Oui or' thi'. | P' thu thoi |
| O esth. | Mah pa. | On no oote. | Is see vone. |
| Yoneks. | . . . . . | . . . . . | Ho hats. |
| A a wo. | A ha. | Ta sou o. | |
| Ma' ki. | Ki 'a we. | Shi 'le. | Tūsh ke 'o wun na. |

| | Bear. | Dog. | Deer. |
|---|---|---|---|
| Black-feet . . | Kealıyn. | A meeteh. | Ouacassee. |
| Cahuilo . . . | Hu'nu it. | A' wal. | Su' quut. |
| Cayuga . . . | Yek way. | Sho as. | Wa hou tes. |
| Chactas . . . | Ni'ta. | O'fi. | Is'si. |
| Cherokee . . | Yonung. | Gele. | . . . . |
| Chinook . . | Etskhot. | Tkhlkan'wkuse. | Ima sūn. |
| Comanche . . | Wid' der. | Sad''di. | Ad'e cah. |
| Dacota . . . | Matto. | Shon ka. | Teh cha. |
| Delaware . . | Moh'g. | Moi' cane. | Ah' tu. |
| Hueco . . . | Wid'oc. | Kitsi' el. | Doh. |
| Kioway . . . | Tam' til. | Nt' se' io. | Ton ki e' ni. |
| Mandan . . . | Mahto. | Mones waroota. | Mah man a coo. |
| Menomonee . | Ah way sha. | Ah naim. | Ah pay shosh. |
| Miami . . . | Mo kwan. | Lam wah. | Mo swan. |
| Mojave . . . | Ogh kwa ri. | Hatch ot soc'. | As kon e an tia. |
| Mohawk . . | . . . . . | Ehr har. | . . . . . |
| Navajo . . . | Sha she. | Le chonc. | Pi. |
| Nez-Percés . | Jiaka. | Sikamkam. | . . . . . |
| Ojibbeway . . | Muk' wa. | An' e moosh. | Wa was ka shi. |
| Oneida . . . . | O kwa e. | Ail hol. | Usko nont. |
| Onondaga . . | Oh waie. | Tsh ech ha. | Skan odo. |
| Osage . . . | Wasauba. | Shongah. | . . . . . |
| Pima . . . | . . . . | Koks. | Whùi. |
| Querès . . . . | Cu'hai. | Ti. | Ki ah' ni. |
| Riccaree . . | Koo nooghk. | Hahtch. | A noo nach. |
| Shawnee . . | Pu quoir. | With' si. | P'sceke thi'. |
| Sheyenne . . | Nah quo. | Otam. | Vahote a vah. |
| Tuscarora . . | Jotakry yukuk. | Jir. | Awgway. |
| Yuma . . . | . . . . | Hoo wee. | . . . . . |
| Zuñi . . . . | Ain' she. | Wats' ta. | Shaw' hi ta. |

| Wolf. | Squirrel. | Beaver. | Fish. |
|---|---|---|---|
| Ah pace. | . . . . | kekstakee. | ma mu. |
| I o′ wit. | | | |
| Tah i o ni. | Je nis kro. | A kun i a go. | Kunt she. |
| Na sho′ ba. | Fu̧′ ni. | Kin′ ta. | Nū′ ni. |
| Wuh gah. | | | |
| Ileakhum′. | . . . . | . . . . | Ikwaūn. |
| Cūth′ seina. | Wah′ w woi. | Hah′ nis. | Pe e que. |
| . . . . | . . . . | Chapa. | |
| Tum meh′. | Hah nik. | Te mar′ que. | La mes′. |
| Kit′ tux. | Watz′ ah. | Ki tish′ ca ta its. | Catz. |
| Al pa goi. | . . . . | Pu′ i to. | Tom′ ke a su. |
| Har ratta. | . . . . | Warrahpa. | Po. |
| Man wawe. | Oh nah wak mik. | Nah main. | Na maish. |
| Wha wauk. | Ne kwawh. | Mah kwaw. | Ke ko na saw. |
| At ol weh. | . . . . | . . . . | Echi. |
| O kwa ho. | A re se a | Jon i tough. | Ke ants ie a. |
| Mait zo. | Sūr je. | . . . . | Hloh. |
| Hemin. | | | |
| Me en′ gun. | A je da′ mo. | A nick. | Ke′ goe. |
| O ta hune. | Tsh uk we loh. | Tsh o necht. | Ot si on da. |
| Hoh yo ne. | Tshuk a ta kee. | Onah ka yah ke. | |
| Sho ma co ski. | | | |
| Pau. | . . . . | . . . . | Vah to. |
| Ca chan. | Bi a lin. | Cu′ o ho. | Cahsh. |
| Steerich. | . . . . | Chee tooghs. | |
| Ptwe o wa. | An e guvi. | Er meh′ quoi. | No me tha′. |
| Or ne na. | . . . . | Hau mah. | No mine. |
| Takwarinuh. | . . . . | Jonockuh. | |
| Pow. | . . . . | . . . . | A chee. |
| Yu′ na wi co. | Ye′ e yi. | Pi′ ha. | Tshash′ i ta. |

| | Snake. | Great, Big. | Small, Little. |
|---|---|---|---|
| Black-feet . . | Pi sic si na omar con. | Omar şim. | Ina con tis. |
| Cahuilo . . | Se′ wit. | Om now′ it. | I′ nis mal. |
| Cayuga . . . | O sa is ta. | Ko wa nea. | Ni wa wa. |
| Chactas . . | Sin′ li. | Chito. | Is ki ti′ ni. |
| Cherokee . . | . . . . | Iquah. | Ayaw tlinsti. |
| Chinook . . | Itsaiaū. | Iakwaitkhl. | Ianokust. |
| Comanche . . | Nu′ hia. | Pi′ apth. | Te′ ath te te. |
| Dacota . . . | . . . . | Houska. | Pitatcha. |
| Delaware . . | H′wuke. | Hing′ que. | Tan ge′ to. |
| Hueco . . . | E chach′ cūr ri kitz. | Tatz tid′e watz. | Te eth tid′e kitz. |
| Kioway . . | Sa o′ ni. | It. | Son. |
| Mandan . . | Way gi ruy ga. | Ytesh. | Yamahe. |
| Menomonee . | Ke no peck. | Katch. | Nah hain nay. |
| Miami . . . | Ke na pe kwoh. | Meche ke lo. | A pe le ke. |
| Mojave . . . | Ah beh. | Hu′ mik. | A to′ we nok. |
| Mohawk . . | On ya re. | Ko wa ne a. | Ni wa a. |
| Navajo . . . | Tclis′ je i. | Nint sa′. | Tscis′ si. |
| Nez-Percés . | . . . . | Himakush. | Kuskus. |
| Ojibbeway . . | Ke nai′ bik. | Git chi. | Ug au sa. |
| Oneida . . . | Otk. | Kwan. | Kun e wuh. |
| Onondaga . . | O shaish ta. | Kuan. | Ne wu ah. |
| Osage . . . | . . . . | Grond kah. | Wau ho kah. |
| Pima . . . | . . . . | Su koo its. | Lah ahst. |
| Querès . . . | Skū′ i ska. | Mat′ sitch: | Lus′ kitch. |
| Riccaree . . | . . . . | Tactchen. | Nihoutch. |
| Shawnee . . | Man e toh′. | Psai wi′. | Match squa thi. |
| Sheyenne . . | She shin no vote. | Hah ist. | Hahah ket. |
| Tuscarora . . | . . . . | Iiouats. | Diouatsi. |
| Yuma . . . | . . . . | O teieque. | O noc oque. |
| Zuñi . . . . | Mit′ cath li. | Thlan′ na. | Tsan′ na. |

| | Good. | Bad. | Warm. | Cold. |
|---|---|---|---|---|
| | Ahyhsee. | Sah kaps. | Ea cristochis. | Stuya. |
| | At′ tai. | E lel′ quish. | Si wa′ mai. | Esi. |
| | O yau ri. | Wa et ge a. | O tai ho. | O to wi. |
| | A chuk′ ma. | Ok pu′ lo. | Li bi′ sha. | Kapūs′ sa. |
| | Awsi yu. | Ouyohi. | Ukanuwung. | Ouhungtlung. |
| | Etskuti. | Iakatkhal. | Noskoit. | Tsus. |
| | Ptschat. | Tith′ chit. | Urdeit. | Utz ait. |
| | Wash tay. | Shee cha. | Mush ta. | Sin nee. |
| | Shi′ e ki. | Ta cou′ le tu. | Slun′ de. | Tah′ co cho. |
| | Ut stotz i. | . . . . | . . . . | Kitz i te′ oc. |
| | Tu′ se now. | Pu′ u. | Sahl. | Tuh. |
| | Shusu. | K′he cush. | Dsa shosh. | Shince hush. |
| | Waish kay wot. | Kou waish kay wot. | Ke she ah nah tay ew. | Ka shay en. |
| | Sah kot we. | La wot we. | Ke she ta we. | Ne pon we. |
| | Ah′ hotk. | A laik′. | He pil′ ka. | Hūt churk. |
| | Yo′ ya we re. | Wah et kea. | Yo tar i hea. | Yo tore. |
| | Ia shu. | Ta ia′ shu da. | Sit′ to. | Dest cas. |
| | Taniis. | Kapshish. | Luoh kuts. | Iauits. |
| | Min′ no. | Mūd je. | Kish′ e da. | Kis se nau. |
| | Yu you leh. | Ulah eeth. | Yu ta le han. | Ya tho la. |
| | Yan lee. | We kait kee. | O dae hah. | U tho we. |
| | Tonhai. | Pehia. | Moscha. | Nubat sha. |
| | Shenik. | Peho kivig. | Stoon. | Seu ipt. |
| | La′ o wa. | Cu′ wa sa. | Catch′ a. | I′o ma. |
| | Toh nee. | Kah. | Taou warist. | Tipsick. |
| | Oui′ sah. | Matou oui sah. | Ah quoi te ti. | Oue bi. |
| | Sah wah. | Ah see vah. | Hah e hute. | A ton nit. |
| | Wa gwast. | Wa shuh. | Yoo nau ri hun. | Aut hook. |
| | A hote kah. | Ha loolk. | Ep eelk. | Huts ule. |
| | Cok′ shi. | Quok′ cok sha ma. | Te′ su. | Tet′ se. |

| | I. | Thou. | He. | We. |
|---|---|---|---|---|
| Black-feet . . | Nistoa. | Cristoa. | Amo. | Nestoa pinnan. |
| Cahuilo . . | Neh | Eh. | Peh. | Che'mim. |
| Cayuga . . . | I. | Ise. | Aoha. | . . . |
| Chactas . . . | U'no. | Chish'no. | . . . | Pish'no. |
| Cherokee . . | Ayung. | Nehe. | Naski. | . . . |
| Chinook . . | Naika. | Maika. | Jakhka. | Nusaika. |
| Comanche . . | Met'za. | Un'nt. | Or'dtza. | Nennetza. |
| Dacota . . . | Mia. | Nia. | Dai. | Onkia. |
| Delaware . . | Ni. | Ki. | He. | Kilo' na. |
| Hueco . . . | . . . | . . . . | . . . | . . . |
| Kioway . . . | No. | Am. | Kin. | Kimi'. |
| Mandan . . . | Me. | Me. | E. | Noo. |
| Menomonee . | Nay nanh. | Kay nanh. | Way nanh. | Kay nanh. |
| Miami . . . | Ne law. | Ke law. | Enau. | Kelo'nan. |
| Mojave . . . | Ima'ta. | In i cak. | Pe'pa. | N[1]yatz. |
| Mohawk . . | Iih. | Ise. | Ra on ha. | . . . |
| Navajo . . . | Ni. | Shi'dota. | Nil'lad. | Ni. |
| Nez-Percés . | In. | Im. | Ipi. | . . . |
| Ojibbeway . . | Nen. | Ken. | Wen. | Wen'o wind. |
| Oneida . . . | Ee. | Esa. | La oon ha. | . . . |
| Onondaga . . | Eeh. | Ee sah he. | Hourh. | . . . |
| Osage . . . | Veca. | Dica. | Aar. | . . . |
| Pima . . . | Ahan. | Mantou. | Yeu tah. | . . . |
| Querès . . . | Hi'no. | Hish. | Weh. | Hi'no. |
| Riccareee . . | Man to. | Kay hon. | Witc. | Aps. |
| Shawnee . . | Ni la'. | Kilūh'. | Yah'ma. | Ni la weh. |
| Sheyenne . . | Ku nee oh wah | Nin nee ho wah | Sis to. | . . . |
| Tuscarora . . | Ee. | Eets. | Rawonroo. | Dinwuh. |
| Yuma . . . | N'yat. | Mantz. | Na buitzk. | N'yat. |
| Zuñi . . . . | Hoh'o. | Toh'o. | Luk'ye. | Hoh'no. |

| Yes. | No. | Dance. | Scalp. |
|---|---|---|---|
| Ah. | Sah. | . . . . | Otokan. |
| Hec. | Ki′ il. | Then′ ge nūt. | |
| Eghe a. | Te ah. | Te yont qua. | Onoha. |
| Yaw. | Ke yu. | | |
| Ungung. | Tlah. | | |
| Ikaa. | Ki. | Bawotsk. | |
| Kaa. | Ke. | . . . . | Parpee. |
| How. | Ea. | . . . . | Wecha sha pa. |
| Co hūn. | Ha ceri′. | Ken′ te kah. | Xai san clup. |
| A he′. | Kid′ de. | Nith′ cat. | |
| Ho ′o. | Ho′,a ni. | Be ga′ in. | |
| K ′hoo. | Megosh. | Wuanape. | Pon dope khee. |
| Ay ay. | Kawn. | Osh ne me. | Me nainh quon. |
| E he. | Ne she. | | |
| E. | Co bar′ ro. | Hūc am′. | |
| Ea. | Yah te a. | Te a yen oh gak we. | Onora. |
| Shi. | Do la′. | Il jish. | |
| A. | Water. | | |
| Aih. | Kau. | Ne′ me. | We ne kur. |
| Ha. | Yah ten. | Ta yunt qua. | Ti un dah lon dak we. |
| Ae. | Zach te. | . . . . | Onooah. |
| Hoya. | Honkosha. | | |
| Ah ah. | Ou ut. | | |
| Hah. | Tsah. | A ′chintz tscha. | |
| Nee coola. | Ka ka. | . . . . | San ish pa. |
| Hah hah′. | Mat hah′. | Men i e de luh′. | Weel tuk wee. |
| Ha. | Wah ham. | Mat tah. | Me take. |
| Unhuh. | Gwass. | | |
| Ah ah. | Co′ barque. | Chee muk. | |
| Ia. | Ho′ lo. | O′ ti e we. | |

| | One. | Two. | Three. | Four. |
|---|---|---|---|---|
| Arapahoes . . | Chas sa. . | Neis. | Nas. | Yeane. |
| Blackfeet . . | Jeh. | Nah tohk. | No oka kum. | Ne sooyim. |
| Cahuilo . . . | Sup 'li. | Me wi.' | Me pa.' | Me wi' chu. |
| Chactas . . . | A chū 'fa. | Tuk lo. | Tu chi na. | Ush ta. |
| Chemehuevi . | Shu 'ish. | Wai 'i. | Pai 'i. | Wat 'chu. |
| Cherokee . . | Sar quah. | Tar lee. | Chaw ic. | Ner kee. |
| Chinook . . | Ikht. | Makust. | Tkhlon. | Laket. |
| Comanche . . | Sim 'm. | Wah 'hat. | Sa 'hist. | Hai 'o do quit. |
| Dacota . . . | On je. | Non pa. | Hi ami ni. | Tau pah. |
| Delaware . . | Co 'te. | Ni 'sha. | Na ha. | Nee' whah. |
| Hueco . . . | Cheos. | Witz. | Tow. | Tah' quitz. |
| Kichai . . . | A rish 'co. | Cho 'sho. | Tah 'with co. | Kith nūc 'o te. |
| Kioway . . . | Pah 'co. | Gi 'a. | Pa 'o. | I' a ki. |
| La Soledad. . | Himitsa. | Outshi. | Kapkla. | Outjit. |
| Mandan. . . | Mah han nah . | Nompah. | Namary. | Tohpa. |
| Mojave . . . | Set 'to. | Ha vi 'ca. | Ha mo 'co. | June pap 'a. |
| Navajo . . . | Tath lai. | Na 'ki. | T'ha. | T 'hi. |
| Ojibbeway . . | Ning od juah . | Neen she wah. | Nio wah. | Ne wah. |
| Pima. . . . | Yuma ko. | Koo ak. | Vaik. | Kee ik. |
| Pujuni . . . | Ti. | Teene. | Supui. | Pekel. |
| Querès . . . | Isk 'a. | 'Tsu 'o mi. | Tscham. | Gi a 'na. |
| Riccaree . . | Asco. | Pit co. | Tow wit. | Tchee tish. |
| San Miguel . | Tohi. | Kougsou. | Tloubahi. | Kisa. |
| Shawnee . . | Ne co ti. | Ni e sui. | T 'thoui.' | Ni 'e oui. |
| Sheyenne . . | Nuke. | Ne guth. | Nake. | Nave. |
| Sikumne . . | Ouikti. | Pen. | Sap ui. | Tsi. |
| Talatui . . . | Kinati. | Oyoko. | Teliko. | Oi ssuko. |
| Yuma . . . | Sin. | Ha wick. | Ha mook. | Cha pop. |
| Zuñi . . . . | To 'pa. | Qui 'li. | Hah 'i. | A' wite. |
| Wahlahwahlah | Nahks. | Napit. | Mitat. | Pinapt. |
| Winnebago . | He sun kera. | Noomp. | Taun. | Jope. |

| Five. | Six. | Seven. | Eight. |
|---|---|---|---|
| Yor thun. | Nee tah ter. | Nee sor'ter. | Nah sorter. |
| Ne see tsee. | Nahoo. | E kitch ekum. | Nah ne sugim. |
| Nome qūad nūn. | Quadnūn su' pli. | Quan mun wi'. | Quan mun pa'. |
| Ta hla pi. | Ha nali. | Un tuk lo. | Un tu china. |
| Ma nu'. | Na bai'. | Mo quist'. | Natch. |
| Hish kee. | Su tah lee. | Gar le quoh kee. | Choo na lah. |
| Kwanam. | Takhum. | Sunumakust. | Kustokhtkin. |
| Moi' be ca. | O' yoh pa fist. | Tah't suth. | Nem' me waht sut. |
| Za pe tah. | Shah pai. | Shah co. | Sha en do hen |
| Pah le' nah'k. | Cot' tash. | Ni' shasch. | Hahsch. |
| Ish' quitz. | Ki' ash. | Ki o witz. | Ki a' ton. |
| Xs' tow e o. | Na hi ton. | Tsow' e ta te. | Nai ki nūc a te. |
| On' to. | Mos' so. | Pan' tsa. | I at' sa. |
| Parouash. | Iminouksha. | Oudouksha. | Taïtemi. |
| Kakhoo. | Kemah. | Koo pah. | Ta tuck a. |
| Se ra pa. | Sin' ta. | Vi' ca. | Mook' a. |
| Est cla'. | Has tar'. | Tsot zi. | Tsep' pi. |
| Nan weh. | Ningod was we. | Ninsh was we. | Shoūs wè. |
| Huit as. | Ptchoo ut. | Wha va. | Kee kig. |
| Mustik. | Tini o. | Tapui. | Petsei. |
| Ta' hm. | Stchis. | Mai' chana. | Co' con shi. |
| Tchee hoo. | Tcha pis. | To tcha pis. | To tcha pis won. |
| Oldcato. | Paixti. | Tipa. | Sratel. |
| Ni ah la nui. | Ni co toi thi. | Ni shaw thi. | T' tha shik thi. |
| Noane. | Nah sa to. | Nee so to. | Nah noto. |
| Mauk. | Tihi, a | Pen si. | Tap oui. |
| Kasako. | Tim ibo. | Kanikuk. | Ka ouin da. |
| Se rap'. | Hum hook'. | Path caye. | Chip hook. |
| Ap' te. | To' pa lik ya. | Qui' cle lik ya. | Hai' e lik ya. |
| Pakhat. | Oilakhs. | Oinapt. | Oui moutat. |
| Sarch. | Nak a wa. | Sha ko we. | Har oo wunk. |

| | Nine. | Ten. | Hundred. |
|---|---|---|---|
| Arapahoes . . | See au tah. | Mah tah tah. | Heis mah tah tus sor. |
| Black-feet . . | Saex o. | Kay pee. | Kay pee pee pæe. |
| Cahuilo . . . | Quan mun wi 'chu. | No ma chu 'mi. | |
| Chactas . . . | Cha ka li. | Po ko li. | Ta hle 'pa. |
| Chemehuevi . | U wip'. | Ma shu. | Mat shu i ma shu. |
| Cherokee . . | Law na lah. | Ar sho kee. | Ar sho kee chooque. |
| Chinook . . . | Kuoaülst. | Tatkhlitum. | |
| Comanche . . | Se 'er man o. | Se' er man o wump'net. | |
| Dacota . . . | Nen pe che onea. | Oka che min en. | O pounkrai. |
| Delaware . . | Pes 'w. | Te' len. | Te 'len tūm te len. |
| Hueco . . . | Chosh kit te. | Skit te was. | Squetz tetz ki sha. |
| Kichai . . . | Tan i rokat. | X's ka ni. | |
| Kioway . . . | Coh 'tsu. | Cok 'hi. | Co 'to ki. |
| La Soledad . . | Ouatso. | Matsoso. | |
| Mandan . . . | Mah pa. | Perug. | Isooc mah hannak. |
| Mojave . . . | Sai 'a. | A ra 'pa. | |
| Navajo . . . | Nast tai. | Ni eth nc.' | |
| Ojibbeway . . | Shang as we. | Medas we. | Ning od wac. |
| Pima . . . . | Umuchiko. | Ustimah. | Ciento (14). |
| Pujuni . . . | Motsum. | Tsapanaka. | |
| Querès . . . | Mai ec 'o. | 'Tcahtz. | |
| Riccaree . . | Nah e ne won. | Nahen. | Shoh tan. |
| San Miguel . | Ted it rup. | Tro upa | |
| Shawnee . . | Tcha cat thi. | Met a thi. | Te pe e weh. |
| Sheyenne . . | Soto. | Mah to to. | Mah to to nor. |
| Sikumne . . | Moot sum. | Aduk. | |
| Talatui . . . | Ooi. | Ikuyi. | |
| Yuma . . . . | Hum ha mook. | Sah hook. | |
| Zuñi . . . . | Ten 'e lik ya. | As 'tem thla. | Asi ath 'tem thla. |
| Wahlahwahlah | Tsoumst. | Poutimpt. | |
| Winnebago . | Xezun ke choo sh koone. | Kara pan eza. | Hoke heza. |

(1) There are various vocabularies belonging to the Black-feet, but they have not the least analogy among them. This is easily understood when we remember that sometimes, under the denomination of Black-feet, the entire nation of the Satiskaas is designated, of which nation the Black-feet are only a branch. The vocabulary we give here is the one used among the tribes of the Blackfeet properly so called.

(2) *Au* in Chacta is blended as *ow* in *now*; *hl* denotes an aspirated *l*.

(3) In the Comanche vocabulary the apostrophe (') denotes a kind of growling.

(4) *Tc*, *tk*, *tlk*, in Hueco, is a click made with the tongue against the roof of the mouth.

(5) *J* in the Navajo language is pronounced as in French.

(6) The Ojibbeways form several tribes, having each an Algonquin dialect; we here reproduce the idiom spoken by the Ojibbeways who dwell near the sault of St. Mary.

(7) Among the languages of the Yumas, we have chosen that of the Cuchans as being the most complete.

(8) The Comanches do not admit of the Evil Spirit, and have no word to designate it.

(9) Mr. Eliot puts the same word for a boy as for a girl, in the Ojibbeway of the sault of St. Mary. If this orthography be correct, it is an exception to the common rule.

(10) According to Mr. Eliot, face and eye, in the plural *ig*, are expressed in the same manner.

(11) The Kioways make use of the same word to designate the arm and hand.

(12) The Chactas employ the same words to designate the foot and leg.

(13) We have not found the word heaven among the Comanches.

(14) This word is Spanish.

# PART VIII.

## FESTIVALS AND INDUSTRY.

### CHAP. XXXI.

THE IDLENESS OF INDIANS. — HAZARD GAMES. — CRICKET. — CRICKET DANCE. — LANCE GAMES (OR BUCELE). — GAME OF ARROWS. — MARKS. — INDIAN DANCES. — THE EAGLE DANCE. — THE SCALP DANCE. — THE POOR DANCE. — THE BEGGAR'S DANCE. — THE SLAVE DANCE. — THE DISCOVERY DANCE. — THE BARDACHE DANCE. — THE DANCE OF THE MEDICINE OF THE BRAVE. — THE WAR DANCE. — THE BRAVE MAN'S DANCE.

In general the life of Indians is one of continued idleness, interrupted only by hunting, fishing, playing, or dancing; seated or indolently lying at the doors of their wigwams, smoking in their earthen red pipes the knick-knicks, a kind of bran, made from a species of willow, which has a most delicious flavour, for which I can vouch, having myself often made use of this narcotic in those solitudes; and my experience leads me perfectly to understand the Indian's passion for the use of it. While contemplating the white spiral of vapour vanishing into the air, their imagination, unconstrained, is wandering in the regions of departed souls, or in the midst of forests overstocked with game, or on battle-fields scalping innumerable enemies. As most of the Thorokee Indians who have ground to cultivate hire or buy slaves to perform the greater part of the task,

the women alone really work very hard; they attend to household cares, prepare the food, mend and make clothing, and, moreover, make necklaces and other objects for ornament or use, the manufacture of which requires great skill and patience. It is also the women who generally work in the fields, who labour, sow turkey corn, plant vegetables, and gather wild rice: they even prepare skins and furs, and dry meat and roots for the winter provisions. It is thus that the men, having little or nothing to do, spend a great deal of their time in games, always so much esteemed amongst savages.

There is no doubt that the Indians of old had their athletic exercises like the ancient Greeks. They were taught wrestling, boxing, and throwing large stones at a great distance; they had also little porphyry rings, with which they played very much in the style of what is called in our days the *ring-game*. Their gymnastic feats were also like those of our circus. Ancient hieroglyphics and modern discoveries give evidence that the Indians formerly took pleasure in improving their strength and address in games which intelligent civilisation has adopted, improved, and developed, for the promotion of health; but which they (the savages) have abandoned for games of chance and grotesque dances, which are performed on all solemn occasions; or for the useful pursuits of hunting and fishing.

Games of hazard are in great favour amongst the majority of the tribes of the Great Desert. Tomachas, Chippeways, and Dacotas, above all, are passionately fond of a game called *cockat*, so much in vogue amongst the youngsters of the Old World. For the small bones made use of in Europe fruit stones are substituted, or bits of stone cut in facets, so as to represent numbers. These species of dice must never be touched by the hands; they are placed

in wooden bowls, in and out of which they are thrown. Sometimes buffalo skins take the place of bowls. He who hits on the highest number wins, and takes up the stakes, generally consisting of trifles of Indian fabrication, or some of the presents the American Government is in the habit of sending yearly to the different tribes it has caused to move from their abodes. At this last game many can play at a time; so that men, women, and even children, often join in it with equal ardour. M. de Chateaubriand has written some very fine sentences on the Indian's passion for gambling, in which, fortunately for them, there is great exaggeration; for never (as far as I have been able to learn) have the Red Skins, in playing, risked their wives as stakes. Another greatly prized game is the *moccasins*. It runs simply thus: An uninterested person puts a bit of wood or leather in a moccasin placed amongst five or six others; he who guesses in which it is gains so many points, and at the end of a certain number of turns the stakes belong to the persons oftenest in the right. The women of Natchez were very fond of a game at which they constantly amused themselves, but did not venture bets, for fear of displeasing their husbands. They played three by three, each having a reed a few inches long, flat on one side and convex on the other, one of the players holding the three reeds in her open hand, and another with a stick, making them fall. If two of the convex sides present themselves upwards, she who made them fall wins a point; and so on.

There are several kinds of amusements in which agility and address combine with chance. Such is the *ball game*, which the Indians of North America prefer to all others. Often hundreds of individuals play together; and they have adopted for this pastime a strange and original costume, composed of short drawers, or rather a

belt, the body being first daubed over with a layer of bright colours; from the belt (which is short enough to leave the thighs free) hangs a long tail, tied up at the extremity, and covered with long horse-hair; round their necks is a necklace, to which is attached a floating mane, dyed red, as is the tail, and falling in the way of a deep fringe over the chest and shoulders. They hold in their hands a long stick, which has a little oblong hoop (something in the shape of a spoon) at the end with a wire network, such as is made in *rackets*, and which serves to throw and to receive the cricket balls, as these are on no account to be handled. In the north-west, in the costume indispensable to the player, feathers are sometimes substituted for horse-hair; all other games, even that of the moccasins, are prohibited. Some tribes play with two sticks instead of one. The Iroquois have but one, which they hold with both hands; it is five or six feet long, with a hook at the end to receive the ball instead of the wire net. The northern tribes play this game in winter on the ice. The ball is made of wood or brick, covered with kid-skin leather; sometimes they are entirely made of leather curiously inwoven.

A game of cricket is looked on as a public entertainment: preparations on a great scale are made a long time in advance. It is above all among the Choctos that these pastimes offer most interest and originality. When a match is settled, two chiefs are chosen to preside, one over each rival camp; these when named fix the day and place of rendezvous, and to recruit champions they send to all the villages and wigwams of the tribe emissaries furnished with poles surmounted with horse-hair and feathers, and covered with ornaments of different colours, To enroll under the banner of a chief, it suffices to touch

the pole carried by his emissary, so that, according to the faith he places in the representations of address or agility of the respective chiefs, each player chooses his camp; still there must be the same number in one as in the other. The day before the one fixed for the game, workmen are sent to level the ground for the space of three quarters of a mile; limits that must not be exceeded are marked by means of posts of five or six feet high stuck in the ground, two or three feet one from the other, and joined at the summit by a wooden traverse. Between the camps are placed two small trees, on which the judges throw the ball at a given signal, and from which the players of each camp endeavour to catch it; this, in case of success, counts for one point. The victorious side is that which has the most points, or, in other words, that has caught the ball oftenest and retained it the longest. Numerous bets are made, and the stakes placed in the hands of the judges, who keep them in their houses on their responsibility. These stakes consist of cloths, arms, coverings, and even horses of great value; for these great festivals are often composed of five hundred players, and from five to ten thousand spectators, almost all of whom take a part in the betting.

On the eve of the great day, as night sets in, the champions leave their wigwams, a lighted link in one hand, their tuck in the other: they march in procession to the field of their intended exploits, singing on the way to the music of drums. On arriving at the place marked out the antagonists separate; each party gathers round the posts of their respective camps. Then begins the Cricket dance composed of the most eccentric jumps and contortions accompanied with savage cries: they raise their tucks,

brandish them in the air, or stick them in the ground, while the noise at a distance sounds like the yells of so many furious dogs. The women, who follow their relations and friends, sing also at this night procession; they even dance, and address prayers to the Great Spirit to grant the victory to their side; in fact, women take as passionate an interest in these struggles of strength, address, and agility, as did formerly the women of Byzantium in the hippodrome.

During this dance, dimly lighted by the links, and one of the most curious sights to be met with in the solitudes of the New World, four old men, the judges of the game, chosen from among the medicine-men, are seated in the middle of the camp on the same line as the four groups of men and women forming the principal actors in this nocturnal performance; opposite to them are the musicians, who beat the drums and shake their sticks in time to the dancing going on. These old men, venerable from age and wisdom, smoke tranquilly and invoke the Great Spirit to inspire them, to render them impartial, and guide them in their judgments. Immutable as the pagan judges of hell, they appear to look on with indifference at the strange medley of half-naked agitated men and women, unmoved by their furious cries and starts. This scene often lasts until daybreak.

The next day, a few hours after sun-rise, the antagonists are face to face, and eye each other as if the day were to decide the fate of Alba and Rome. A gun is fired; it is the signal. One of the judges then throws the ball towards the two trees in the centre of the camps. The two parties immediately rush forward to receive and send it back to their respective enclosures with their cudgels. Then begins one of those scenes of grotesque confusion and

tumult impossible to describe. Seven or eight hundred individuals run after the ball, which sometimes remains in the air for entire hours. They meet, jostle, push, knock each other down, and tumble one over the other. Those who rush from behind, unable to stop short, fall upon the sprawling champions; thus forming a pyramid of living beings, whose moans, shrieks, and struggles complete a scene which none but those who have witnessed can form an idea of. Many of the actors therein are often not a little damaged. He whose address brings the victory to his camp is the hero of the day; his praises are in every mouth, and when another contest is contemplated, both sides try every means of persuasion to secure so useful an auxiliary.

In some of the northern tribes women play at cricket, but not in the same manner as men; instead of one ball they have two; these are tied together with a string not more than eighteen inches long. Each woman has a short stick round which the string gets twisted, and with which she throws the balls forward with great strength and agility. The female cricket-players, like the male, are bound to wear a special costume, which generally consists of a tunic so made as to leave the limbs free. The game thus played by women is both unbecoming and indecent; it amuses some Indians very much, but the tribes who have retained their primitive character do not tolerate it, and consequently their women do not play at it.

The origin of this game amongst the Red Skins is unknown; perhaps they borrowed it from the old continent, perhaps invented it at the same time as we did. It is not, however, the only European game that we find established in these savage regions; they have also races of men and horses, and tilts in canoes, all much in the same style as with us. Their archery and spear games, though not

exactly the same, present great analogy with our favourite pastimes.

Their Game of Spear and Ring is extremely curious and difficult. The players are divided into two camps, for Indians are fond of collective parties in which are many conquerors, and consequently many conquered. The stakes and bets are deposited in the care of an old man; then a hard smooth ground, without vegetation of any kind, is chosen, in the middle of which is placed perpendicularly a stone ring of about three inches diameter. When all is prepared the players (armed with spears six or seven feet long, furnished with small shields a little apart from each other, sometimes with bits of leather) rush forward, two at a time one from each camp: they stoop so as to place their spears on a horizontal level with the ring, so that they may pass through it, the great test of skill being to succeed without upsetting it. Each small shield or bit of leather that passes through counts for a point: the victory remains to the player who has most points, or he who upsets the ring at the last hit.

Some Indians render the game still more difficult by playing it as follows. One of the players takes the ring in his hand and sends it rolling, with all his strength, as far as possible on the prepared ground; his adversary, who is by his side, starts full speed after it to stop it, so as to string it on his spear as far as the last little shield.

The Mojaves had a game so similar to the above, that to avoid repetition it need only be mentioned. The Natchez favourite pastime was very like the spear game, except that it required more strength and address. Only two men could play at a time. One threw with all his strength, and as far as possible, a long stick of the shape of a bat, and before it came to the ground, rolled a huge

circular stone in the same direction. His adversary then threw a stick like the first, and he whose bat came nearest the stone gained a point and the right to launch the stone in his turn; which was a great advantage, as from the impulse he gave it, a player was able to guess about how far the stone would roll.

The spear and ring games are played in villages near habitations, and are preceded by no ceremony; not so the Archery meetings. They take place in the plains far from houses, and only the strongest and ablest young men of the tribe are allowed to perform in them. There every man plays for himself; there is no camp; the prize and honour belong to one only. The players generally take each about ten arrows, which they hold with their bows in the left hand; he whose turn it is advances in front of the judges, and lances his first arrow upwards as high as possible, for he must send off all the others before it comes down. The victory belongs to him who has the most arrows in the air together; and he who can make them all fly at once is a hero, is praised and admired by every one, nay, considered as a supernatural being.

The Indians consider this sort of exercise as very useful, and prefer it infinitely to shooting at marks; the precision of hits being of far less value in their eyes than the address and rapidity with which arrows are lanced. As in fighting they wait for the enemy, so in hunting do they watch the game, and that for hours, with the patience of a fisherman. If possible they never strike but near enough to cause instantaneous death. In hand to hand struggles address would find neither scope nor the necessary space for escape. Where strength and agility are the indispensable elements of success, the instinct of self-preservation,

which the Red Skins possess as we do, makes them do their utmost to promote and develop bodily strength.

The tribes exclusively given to the trade in expensive furs attach, on the contrary, great importance to a good shot, so essential in enabling to kill birds and beasts without damaging their feathers or skins.

Dancing is decidedly the best and dearest pastime of Red Skins; it is one of their religious ceremonies, and is the principal object in all public ceremonials. All notable events, — the departure for hunting or for war, the presentation of strangers, treaties of peace, games, harvest, &c. — have their peculiar dances, and yet the Indian Terpsichorean art is composed of but four steps or distinct dances; but these are genuine pantomimes, mimic representations, for which the different forms, figures, costumes, and places adopted, constitute variety. These pantomimes are composed so as to represent the uses and aims of their institution, as well as the causes of their origin. On beholding their exercises, one sometimes experiences the most opposite sentiments; from a laugh to disgust and horror, from pity to fear. Among the Abenakis, Chactas, Tomanches, and other Indian tribes, the women dance the same dances, but after the men, and far out of their sight. Generally speaking, women are forbidden these pastimes; they are seldom admitted to share any amusement, their lot being to work. Nought else is permitted them.* To join in any noïsy pleasure or rejoicing is for them an exception.

Most travellers who have ventured in the Red Skin regions, and been present at their dancing parties, imagine that they can there trace a resemblance to maniacs, who jump, cry, bellow, and gesticulate according to their fantastic

* The dances of scalp and cricket are the only ones in which women take an active part.

eccentricity; but this is an error; all these oddities, which seem to spring from madness, invariably correspond to the incidents of the moment: the same cadence, the same precision, which long practice and habit can alone give, the zigzag steps, in short everything in public rejoicings is in unison; and, in spite of appearances, all these jumps, cries, and wild dancing are regularly acquired. Even their singing, however unintelligible it may appear to us, has a meaning, if not in the words, in the intonations and way of uttering the guttural sounds. The very drums and rackets, which accompany the dancing and singing on all occasions, have a way of suiting their harmony to the circumstance celebrated at the moment.

It is true that very few individuals have the key of this mute Terpsichorean language; those who often practise these dances, having learnt them in their youth, know how to perform them under every circumstance, but they never think of analysing the pantomimes. Old men, medicine-men, and warriors give their minds to this intellectual occupation, and study how far such a gesture or cry brings to mind the fact it is intended to recall. As to the sacred, religious, or magic dances, the medicine-men alone are initiated into their mysterious signification.

We have already described the cricket dance as one of the most extraordinary of all the Red Skin capers. There are many others, of which the principal are the eagle dance, the scalp dance, the poor dance, the beggars' dance, the lightning dance, the dog dance, the discovery dance, the bardache dance, the medicine dance, the calumet dance of peace, the warrior's dance, the brave man's dance, the snow-shoes' dance, the green Turkey corn dance, the dance in honour of the sun, the magic and hunting dances — such as the bear dance, the buffalo dance, &c.

Red Skins hold the eagle in great veneration; thus the dance dedicated to the king of birds is executed with great solemnity, by sixteen chosen young men, the bravest and most agile of the tribe. The dancers' bodies are almost naked and painted white; they hold an eagle's tail in the right hand; their heads are adorned with two or three feathers of the same bird. In the left hand they brandish a bow or tomahawk. They dance four by four *, round two lances stuck side by side in the ground. When the first set is tired, another of the same number takes its place, and so on. While dancing they might be mistaken for Chinese, for their legs are always bent or crossed under their bodies, and in this constrained position do they execute their jumps and motions; convinced that the fatigue they endure renders them agreeable to the Great Spirit, and calls down on them the good graces of the eagle, which they look on as the Genius of war.

The Scalp dance signalises the return of a war expedition, and is also performed to consecrate the heads of hair taken from the enemy; it is a public rejoicing which begins at night by torchlight, and in the presence of the young women of the tribe. Not only does the festival take place on the night of the warriors' return with their bloody trophies, but it is renewed every night for a week, sometimes even for a fortnight. The rejoicings are thus kept up to perpetuate more surely the memory of the exploits they are destined to honour. The men, as in most dances, are almost naked; they hold in their hands their arms both offensive and defensive, which they brandish

* Four is a mysterious cabalistic number among the Red Skins, generally representing the four cardinal points.

with great energy, jumping, bounding, making faces and contortions, and uttering the most horrid shrieks. The young women are in the middle of the ring formed by the dancers, and hold up to view on long-handled rackets the heads of hair brought home by the victors. All the pantomime of this dance represents the struggles produced by scalping. It is an odious sight to behold, and completely reveals the savage instincts of these warriors, who all sing together the victory just obtained.

After such scenes the Poor dance is a relief for the mind and eyes: it is almost a religious ceremony, whose object is to move the spectators to pity and charity in favour of the unfortunate members of the tribe, or of the women and children whom war has rendered widows and orphans, old people, &c. The dancers are generally the richest and most independent young men of the village. At the noise of the orchestra (composed of but one drum, which a medicine-man beats with the whole strength of his wrists) they advance half-naked, having no clothing but a belt of crows' feathers. Some hold their lances and their pipes, others rackets and knives or tomahawks, which they brandish and flourish in the air, no doubt as allusions to the crimes, fatal resolutions, and ideas of vengeance that poverty too often engenders. They utter at the same time loud shrieks, turn up their eyes to heaven, praying the Great Spirit to soften the hearts of all present in compassion for the poor. At the end of this ceremony, less ridiculous than affecting, a medicine-man goes round to gather whatever the spectators are willing to bestow, which is immediately distributed among the poor present. Joy is then depicted in every countenance. Those who give are enchanted with the happiness of those who receive. It is the dawn of a feeling of benevolence,—

a pious sentiment which the knowledge of the Gospel would fructify with success.

The Beggars' dance excites feelings of less sympathy than the poor dance; it is the representation of misery in its most repulsive details: but the Indians understand it, and answer its call by giving to some pipes, to others tobacco, knives, or axes, or tools necessary for building wigwams; they also give skins, covering, and clothing, This dance belongs almost exclusively to the northern tribes, and is executed by the beggars themselves in the large square of the village, or in front of the habitations. The dancers make innumerable contortions and grimaces in the form of supplications, exactly as our maimed or amputated expose their stumps in our public places.

There are slaves among the Indians; but slavery is here voluntary, and of short duration. It has already been observed that the Indians do no kind of work; when in their villages they leave to the women not only all the household cares, but even the hardest labours: but when on expeditions of either war or hunting they are obliged to do everything for themselves, to light their fires, cook their victuals, mend their clothes, and pack up their furs, all of which obligations are intolerable to their laziness. The consequence is, that in some tribes the young men of the richest families contract to be slaves for two years, so as at the expiration of this term to be free for life from performing any servile or humiliating office. During these two years of voluntary slavery their taskmasters often try their feelings severely; but they never complain, for at the cost of this sacrifice they buy a whole life of unlimited liberty, and with this consolation before them they support all in silence and with the most perfect resignation. The only enjoyment allowed them during the term of their pro-

bation, and of which they do not fail to avail themselves, is once in the year a grand entertainment, instituted to keep alive their instincts of nobility. There the slave draws himself up, remembering that the Great Spirit has created him one of the kings of the creation. They then perform with all the spirit of youth the dance called the Slave dance. Those who are bound for another year here gather courage to bear up to the end in the task they have undertaken. Those whose time of two years (the legal term that it is forbidden to go beyond) is up here turn from the past to forget it, and no one ever dreams of avenging the pains and insults inflicted on the slave. In this solemnity are combined so many sentiments, that it marks an event in the young men's lives, as in that of their families and even of their tribes.

The Dog dance is in great favour among the Dacotas, and is also the sign of a day to be piously remembered. It is generally performed in honour of some great stranger's visit (a chief of white men mostly); it therefore seldom takes place, which is really no pity; a more odious sight it would be difficult to behold, and must give strangers who are present at it a very singular and poor opinion of the manners of the desert. The visitors are led in procession to the public place of the village, the scene of this dance, even more cruel than savage; and there they are seated on buffalo skins spread on the ground. Two dogs are then brought forward and their throats barbarously cut under the stranger's eye; the poor beasts' hearts and livers are torn out and converted into long thin banners, and the flesh, still warm and bleeding, is twisted round two lances stuck in the earth near each other. The dance then begins, executed by the principal warriors, who all sing together, and as

loud as they can, the different exploits that have rendered them celebrated in the solitudes of the New World. They dance two by two and hand in hand, sing, scream, and jump in tune, turning round the lances without breaking the ring, and endeavouring to seize with their teeth a bit of heart or liver which they immediately swallow; and this goes on as long as a shred of flesh remains on the lances. He who seizes the last bit does not swallow it, but takes it between his teeth to the medicine-man (who acts as the orchestra by beating time on a solitary drum), who in his turn swallows the morsel thus presented to him without touching it with his hands. Some of the northern tribes are as fond of this dance as the Dacotas. Some colonies only sacrifice one dog, others two; but all attach great importance to the bits of flesh held out as baits for the most dexterous. Dog's liver, as a favourite mess, is even more esteemed than the wild ox's hump. It is supposed that with their flesh are obtained the strength and courage of these noble animals. It is a remarkable circumstance, that in all these entertainments the active part belongs exclusively to the young men. The medicine-man conducts the dance by singing or playing on a percussion instrument. As to the old men, they are mere spectators, their age and dignity forbidding them to take an active part in such scenes. It is also wonderful how easily the Red Skins throw off their wonted gravity, to show forth in public all the appearances of grotesque folly. It is this strange contradiction that has given rise to the diverse judgments that have been formed of their characters, tastes, and moral tendencies. And yet all this can be very well accounted for. The Indians are the children of nature, and as such changeable; they have their calm and their stormy days. Of a nervous and impressionable organi-

sation, they give way indolently to all the variations of atmosphere and circumstance, without attempting, as more civilised beings do, to wear a happy mask with a sad heart, or to disguise joy with a face of woe. Accustomed to live from hand to mouth, they give themselves entirely up to the impulse of the moment, and enjoy pleasure whenever offered. It is thus that they pass suddenly from the most perfect stoicism to the eccentric gambols of a buffoon. Such are these so-called savages. A few words thus explain the leading motives of the above ceremonies and those which are to follow, and prevent my readers from forming false notions of the Red Skins, so little understood in spite of all that has been written about them.

Before setting out on a long and dangerous expedition, either of fighting or hunting, the warriors join in public to perform the Discovery dance, which is a mere pantomime, without the accessory of music, but a most curious one, the actors wherein imitate by their gestures all the phases of a grand hunt or battle, as also all the tricks practised to avoid being taken by surprise. The dancer's physiognomy is the faithful mirror of all his feelings, when in the meadows or woods he meets the traces of game, or of the recent passage of the moccasins. This mimic representation of the adventurous life of the hunter and warrior makes a great impression on the minds of the spectators, who therein discover the prelude of a drama shortly to be performed, and likely to prove fatal to many among those gay performers.

The Bardache dance is a merry but not very proper one, which the youths of some northern tribes perform round an idiot dressed in female attire, whom they toss and tease, adding the most indecent gestures to bitter sarcasms.

This is, properly speaking, a kind of public revel very disgusting to behold, and which the sachems disapprove though they tolerate it; for with them the infirm both of mind and body are sacred, and therefore respected. It was the French trappers and Canadians of Missouri who gave the nickname of Bardache to the poor wretch at whose expense the game is carried on.

In opposition to the above, the Medicine dance of the brave is a credit to the tribes in which it is in use. It is instituted in honour of the dead, a tribute of respect paid to those who have quitted this life to go to the enchanted meadows of the Great Spirit. This worship, which shows elevation of mind in no small degree, is much spread among the Indians, who all believe in the immortality of the soul, and in the punishments inflicted and recompenses granted in another world. They are convinced that warriors who fall on fields of battle, or die of wounds there received, enjoy eternal felicity in the Land of Souls. The medicine-bags of the departed, — which are their household gods, their domestic divinities, a sort of guardian angels, — are honoured for having given immortality to their possessors. After their return from war or an expedition into the enemy's territory, the warriors dance at each setting sun, during a fortnight, before the wigwams of those who have fallen; the widows and children hang their medicine-bags on posts round which the funeral dances are performed. The women, for whom widowhood is the greatest of misfortunes, are present at these ceremonies, silent, their heads bowed down, expressive of their sympathy and compassion for the bereaved wife. Thus do the Indians express by dancing all their sentiments, both gay and sad, whether to recall or to anticipate them.

War dances in those parts answer to our national airs,

such as the *Marseillaise*, *le Chant du Départ*, and the *Chant des Girondins*, in their influence on political events; now appealing to the patriotic feelings of young men, calling them to the field to follow their chief or imitate their ancestors; now celebrating victories, and calling forth praises and thanksgiving. But whatever be its motive, the war dance is frightful in its performance. The dancers, excited by hopes of triumph or vengeance, are soon seized with a feverish ardour they are unable to master; their eyes flash fire, their gestures become jerking and irregular, they imagine they see their enemy at their feet, and rapidly imitate all the scenes of battle,—the attack and the defence, the blow given, received, or averted, the fall of the vanquished, the operation of scalping, and finally the enthusiasm of victory. All this is mimicked with rending shrieks, such as are known only to Indians, and in the midst of the greatest apparent confusion, in which may nevertheless be seen a sort of regularity.

As to the Brave man's dance, it is something more than a pantomime. It is a worded comedy, which is at once both serious and grotesque; it is a loud public declaration of all the acts of bravery in which young warriors have distinguished themselves. On returning from a distant expedition, the defenders of the tribe, screaming, gesticulating, and giving way to the most unexpected eccentricities, unite and dance in a ring round one of them, who stands in the middle. He narrates with vehemence all his feats; tells the number of heads of hair he has taken from the vanquished; imitates by his pantomime the attack, the defence, and the struggle; and ends by appealing to his fellow-soldiers as witnesses. Each assistant in turn then assures him that all he has told is true; that his is not a forked (lying) tongue; that he has not spoken

like a woman, that is to say, a babbler. The dance then recommences, a second warrior having succeeded the first in the middle, and also relating his part in the perilous adventures and glorious victory. He is answered as was his predecessor, and so on till each dancer has proclaimed his exploits. It is generally after this ceremony that warriors obtain leave to wear on the top of their heads eagles' feathers painted or cut in slopes, according to their degree of merit, or the greater or less part they may have played in the field. This public entertainment is intended to consecrate feats of arms, and to recompense by honorary distinctions those who have achieved them.

## CHAP. XXXII.

THE CALUMET DANCE OF PEACE. — THE SNOW-SHOE DANCE. — THE GREEN-TURKEY CORN OR MAIZE DANCE. — THE SUN DANCE. — THE NATCHEZ FESTIVALS IN HONOUR OF THE MOON. — THE BEAR-HUNT DANCE. — THE BUFFALO-HUNT DANCE. — THE BEAVER HUNT. — THE BEAVER TRADE. — HORSE AND FOOT RACES. — SKIRMISHES. — BOAT SKIRMISHES, OR REGATTA.

If departures for war and victorious returns are celebrated with great solemnity, not less so are conclusions of treaties of peace which are to insure the tranquillity of several tribes. Hereafter shall be described the ceremonies in use at the ratification of a treaty of peace between the Red Skins, or between the Indians and white people. When two rival powers are reconciled, before they separate they perform together the Calumet dance of Peace. The chief lends for the occasion the hereditary calumet, previously preserved in his family as an heir-loom. The performers on both sides smoke and dance simultaneously, passing from one to the other this Indian emblem of friendship and hospitality. Unfortunately these international rejoicings are rare; they are, on the whole, more noisy than ridiculous.

The Assinniboins* have a very peculiar way of performing the calumet dance of peace, not only bounding and

* A word which signifies stone-boiler.

jumping while holding by the hand either their new ally or a member of their own tribe, but performing a very curious gymnastic exercise on the village public place. They light a great fire, near which a juggler or medicine-man, with an old man, takes his seat, the former singing and smoking the red pipe ornamented with eagles' feathers, the other beating time on a drum; all the young men of the tribe lie in a circle round the musicians. On a given signal one of them jumps up and executes numberless eccentric zigzags and springs in the interior of the circle, dancing on one foot, singing, passing before the two seated men, making wry faces at them, threatening them with his clenched fists; then suddenly catching hold of one of the circle by the arm, forces him to rise, and to dance and caper with him, imitating all his tricks. He in turn drags another into action; and so on, till the whole of the performers dance together: this dance lasts an hour, sometimes more, and all the time dancers and lookers-on utter the most deafening shrieks.

The first fall of snow gives rise to another solemnity, called the Snow-shoe dance, which is almost a religious ceremony, instituted to return thanks to the Great Spirit for the coming of a season so propitious for killing game. All the warriors take part in it, dressed in fur drawers, and furnished with their hunting materials. Like all other entertainments, this dance takes place on the village public ground. Three lances, stuck in the earth, are surmounted with snow-shoes and eagles' feathers. Here the performers are comparatively sparing of cries and contortions. The Indians seldom put on winter clothes before the performance of this ceremony. To do otherwise would be considered effeminate. Besides the religious feeling, there is also an agricultural notion in this inauguration of

the snow season. The Red Skins know as well as we do that the great white cloak with which nature envelopes the soil, warms and revives in the bosom of the earth the grain therein planted by them. It is, therefore, for them an occasion to render thanks to the Great Spirit for the productions that this regular return of the season forebodes: productions almost as indispensable to them as is game which furnishes them with meat and clothing.

Like all civilised people who cultivate the earth, the Indians pray for good harvests; and when a propitious one has given them abundant crops, they indulge in hymns of thanksgiving to the Great Spirit, and rejoicing, that lasts several days, in which dancing plays, as usual, a great part. But of all the dances performed, the most curious, without exception, is the Green turkey corn or Maizé dance.

As soon as the first ears of maize begin to ripen in the fields, the medicine-man sends women every day to gather a few, which they bring back with respectful care to those who alone have a right to touch them, and strip off the first leaves. When it becomes evident that the ears have attained a certain degree of maturity, and promise a tolerable crop, criers and messengers are sent round to all the habitations to announce that the Great Spirit has been kind to the population of the tribe, all of whom must assemble the next morning at sunrise to offer thanksgiving for this great bounty.

The next day, at the appointed hour, the tribe assembles in the midst of the largest village, where is hung over a furnace lighted for the purpose a large boiler full of ears of green maize, which a medicine-man boils in water; the supports of the boiler are four sticks of about ten feet high, which at the top form a junction, to which

the boiler is hung, by a strong leather strap. Twelve ears of maize form the ornaments of their supports, round which are ranged twelve wooden bowls. Four medicine-men, almost naked, their bodies painted white, and representing the four seasons, dance and gesticulate in the middle of the circle, singing, at the same time, hymns of gratitude to the Great Spirit, for whom the maize that is boiling is destined. In one hand they hold a reed of the corn, in the other a racket, with which they beat time on the edge of the boiler. The principal warriors, also painted white, dance round the medicine-men, singing, like them, hymns of thanksgiving, and holding also maize reeds.

Among the Jemez, where, as in the tribes of North America, the green-maize dance is in favour, the costume worn for this solemnity is very simple. The dancers are almost naked, and painted from head to foot; they wear necklaces and bracelets of red pimento berries, and hold in their hands dry gourd bottles full of little pebbles, which they shake in time to the music.

The dancing and singing continue till the maize is well boiled; the medicine-man then puts it into a little dish, which is placed on the furnace, where it is soon reduced to ashes. The fire is then extinguished, and the ashes, considered as sacred, are buried in the earth, where they are to purify the soil for the ensuing year. Another fire is lighted to boil the maize destined to be distributed amongst the population during the rejoicings. It often happens that tribes, heedless of the morrow, squander in a few days all the maize gathered, and find, when the entertainment is over, that there is nothing left but barley wherewithal to sow for the ensuing season.

Many Indians, a few days before the festival, cleanse

their bodies inside by means of fermented liquors, a kind of physic: this is to render them fit to receive the green maize. The habit of burning corn and burying the ashes is nothing else than a self-imposed sacrifice, by which these savages show their gratitude to the Great Spirit, and which short-sighted ones turn into a long series of act of gluttony, the consequence of which is to create famine in place of the abundance that was the subject of their rejoicing.

The practice among Indians of fasting and cleansing their bodies before receiving the green maize is very remarkable, and was evidently in its origin of a religious character; at least it is a pious sentiment of propriety, which guides these children of the desert in following or adopting what they think likely to please the Great Spirit.

The Dance in honour of the Sun has also a religious character, and is widely spread amongst the savage tribes towards the west of the Rocky Mountains in New Mexico, and among the Tomanches; as is also the dance in honour of Hackal the giant, and lieutenant of the Great Spirit, who is in great veneration among the Dacotas. The sun is a divinity for the majority of Red Skins, some of whom consider it as the Great Spirit himself, others as his residence; but all agree in bowing before its omnipotence. The Dacotas, to render it propitious, consecrate several days in the year to festivals in its honour, which, in their details, present some analogy to the green maize ceremony.

A little after sun-rise, the most pious young men of the tribe, or those most inured to bodily pain, assemble in a wigwam round one or several kettles full of boiling meat on a great fire. The dancing is as usual led by one or several medicine-men, who sing or beat

the drum: the drum among Indians being almost a sacred instrument, which is only used in public ceremonies. The dancers have for all raiment a belt made of the bark of birch-tree; on their heads they wear a kind of mitre, also made of the bark of birch-tree, the two points of which are supposed to represent the beams of the sun. They sing and dance all together round the fire, and, as they approach, draw bits of meat out of the boilers, which they devour without uttering a cry, or manifesting any signs of suffering, if they burn their fingers. But what is still more extraordinary, when all the meat is thus consumed, they throw the scalding broth over their shoulders, shouting all the time in every possible tone: "Oh, how cool the water is; what soft sweet dew!" The poor creatures thus sprinkle themselves with greasy boiling water, convinced that the Great Spirit cannot allow them to be scalded in a ceremony instituted in his honour.

The Natchez, independent of their public entertainments in common with all the Indian tribes of North America, had also national rejoicings which partook of both a religious and political character: religious, because these solemnities were instituted to render thanks to the Creator for some signal bounty; political in their essence, for they were the only source of revenue for the sovereign, who, though he ruled without control, yet never levied taxes, nor imposed any kind of contribution, contenting himself with presents offered him in the grand public festivals.

It may be remembered that the Natchez year is divided into thirteen moons, the first of which begins in March. The beginning of each moon is celebrated with great pomp. The entertainment is named after the fruit-

gathering of the moment, or the game most plentiful, and sometimes takes its name from any remarkable event that has absorbed the minds of the population during the preceding moon. The March or roebuck moon is the most important and joyous of all the moons. At this festivity is performed a dance in commemoration of some historical event, such as follows :—

Formerly a Great Sun, having heard an unusual noise in his village, rushed out of his residence in order to appease what he took for a quarrel amongst his people, and thus fell into the hands of a hostile nation which had besieged his capital. But as soon as the first moment of surprise was over, the Natchez came valiantly forward and delivered their sovereign, putting the enemy to flight, after having massacred a great number. In memory of this grand historical feat of arms, warriors, in the beginning of the roebuck moon, divide into two armies distinguished by the colour of their feathers, place themselves in ambush near the Great Sun's abode, and simulate a regular battle, in which are drawn forth all the warlike talents possessed on either side. This interests and impresses the spectators to such a degree that they seem to be present, not at a parade, but at a real conflict, and this scene is revived every year with equal success.

The seventh moon, which comes in September, is called the New maize moon, and is more especially celebrated by a great public feast, accompanied with religious ceremonies. At this meal is served maize planted on purpose for the occasion by warriors, who choose a piece of maiden ground which they prepare by means of fire. The ground prepared, the warriors, under the orders of their chief (no other person, under penalty of death, dares work in this sacred field), sow the new maize. When the ears

thereof begin to ripen, they are placed in a shady barn built for this purpose, by the same men who prepared the earth. The Great Sun is then apprised that all is ready for the ceremony, which generally lasts a week. He decides on what day the feast for eating the maize in common is to begin. In the interval before the allotted time, the people build huts round the sacred field, to shelter it from the inclemency of the atmosphere; and to that effect take with them all the utensils of which they may be in want during the solemnity. On the given day the sovereign, stretched on a litter painted red, and ornamented with furs, magnolia leaves, and garlands of white flowers, and carried by sixteen warriors, relieved every hundred steps by sixteen others, sets off, full gallop, amidst the acclamations of the whole crowd. On arriving opposite the barn the litter stops, and the sovereign, while a new fire is being lighted, chats familiarly with the nobility of the nation. Then, after bowing to the four cardinal points, he gives orders for the distribution of the green maize, which every one cooks for himself and eats. When the meal is over, warriors sing songs, and rehearse, each in turn, their former exploits. When night sets in, the dancing begins at torchlight.

This dancing, which is very monotonous among the Natchez, is performed in the following manner: — The women form a circle round the musicians, linked together by garlands or feathers; the men round them in another circle, holding rackets, which they shake to time with the music and dancing, and while the women turn round from left to right, the men turn from right to left. The next day is devoted to cricket-playing; then comes the warriors' dance, and, at last, bathing in the river to recruit the performers after all their fatigue.

The inhabitants of Louisiana have a great predilection for green maize, of which they consume large quantities every spring: perhaps this taste was originally derived from the Indians.

Next to the religious dance comes naturally the Magic or Medicine dance; but as no profane person is allowed to be present at these sacred and mysterious ceremonies, it is very difficult to describe them. Even those who by special favour are admitted to these solemnities, are bound by the most awful masonic oaths not to betray what they witness. The little, therefore, that is known can only be gained from Indian pictography, which has attempted to represent some of the episodes, chiefly composed of pantomimes and dangerous exercises, destined to try, before receiving them into the great body, the courage and presence of mind of the candidates for the rank of medicine-men.

When about to set out on a bear-hunt, the Indians practise fasting and sacred cleansing of their bodies, and execute a special dance, which, though not exclusively religious, is, nevertheless, an invocation to a supreme power called the Bear Genius, whom it is deemed necessary to render propitious.

The Bear dance is an imitation of the movements of that animal, a pantomime that recalls all the details of its life and habits. The Indians, naturally superstitious, are convinced that, were it not for this invocation and dance, the Bear Genius would be against them, and their hunt consequently fruitless. The medicine-man, who on this as on most occasions fills the post of ballet-master and orchestra chief, is entirely clothed in bear's skin, with the animal's head, adorned with a plume of eagles' feathers, as a head-dress. The dancers also wear masks and accoutrements

of bear's skin, so that when all are ranged in a large circle, the grotesque effect of the scene is such as baffles description. When the circle is formed there begins a general competition to see who will best imitate the animal, either in his howl, heavy step, jerk, or mode of sitting or lying down. When the entertainment is over, the hunters set off through woods, meadows, and rivers, in search of a game whose oil and fur are so precious to them. On arriving at the appointed spot the hunters separate, so as to form a vast circuit, through which they beat right and left and in every direction, but so as always to draw towards the centre. When a hunter discovers a bear, whether in his den in the copse or in the hollow of a tree, he immediately kills it with his arrow or his tomahawk, and sometimes even with a knife. He then prays the animal's genius not to be angry with him, or turn against him in another expedition. In these collective hunts five or six bears are often killed. Their skins are then stripped, their oil extracted, and their meat abandoned to the voracity of wolves, except the tongues and paws, which are considered as very good eating.

The Buffalo dance, which in like manner precedes the chase of that wild beast, is like the above a masquerade for the occasion, in which one or many savages, disguised as buffaloes, are sent to a distance from the village as spies or sentinels; there, on the top of a neighbouring hill, they imitate the bellowing of a bull or a cow. By this ingenious stratagem they generally succeed in drawing towards them one or many buffaloes. The better to entice them, the chief of the tribe invites the most gallant young men to assemble in the central place of the village, and there the buffalo dance is kept up till one of these

animals is espied; the consequence is, that it sometimes lasts twelve or fifteen days. The medicine-man who presides over the ceremony is entirely covered with buffalo's skin, the head and horns serving him as a mask; the dancers, almost naked, that their limbs may not be shackled; the head-dress is a buffalo's head, with the animal's tail hanging behind. All around, with lances and arrows, begin a dance to the sound of drums and the noise of rackets; the actors of the burlesque scene all the time imitating the buffaloes in their heavy tread, timid gait, and horrid roaring.

When a dancer is tired he lies down on the ground, or sinks on his legs. An Indian quits the dance and lances his arrow (which is blunt) at his body. He then drags him by the legs out of the circuit, and with a knife feigns to skin him. The scene is renewed as often as the dancers give way to fatigue. At last the spies placed in ambuscade on the hills give the signal agreed on, to warn the people of the approach of buffaloes. The dance ceases instantaneously, the warriors spring on their steeds, and gallop off with frantic enthusiasm. Those who remain — the old men, women, and children — scream and sing with the whole strength of their lungs, to thank the Great Spirit for having had pity on them in sending them wherewithal to assuage their hunger.

The fact is that the Indians are enabled by buffalo-hunting to provide for all the necessities of life, as shall be shown hereafter, every part of the animal being turned to account by them. Hence they follow that chase not only in times of need, but at any season of the year that they perceive traces of herds, however prosperous they may be at the moment.

In these hunts the Red Skins ride their swiftest horses,

and do not use saddles, throwing aside any arms, and even clothing that might encumber them. They only take with them their bows and arrows, and a small whip to urge on their steeds, which fear might hinder from approaching the frightened and furious buffaloes. Other Indians are armed only with a lance; but this mode of hunting is dangerous, for when the animal is mortally wounded it bounds forward at the hunter or his horse, and that so suddenly that it is at times very difficult to avoid it.

Buffaloes are of a timorous nature, and willingly seek the neighbourhood of men; they assemble about the end of summer in immense herds, often of several thousand head, and move towards the west or south. Both in summer and winter these animals move in large numbers; those who perchance are separated from the rest fall easy victims to beasts of prey. When the hunters have arrived within a mile and a half of the herd, they disperse so as to surround the game. Then at a given signal they advance, and confine it in a threatening circle. The buffaloes try in vain to escape right and left, back and front; on all sides a wall of hunters faces them uttering awful screams, such as would scare far less timorous animals. As the circle becomes narrow, the buffaloes group together to try and find courage to defend themselves; but the hunters are soon within aiming distance, and then the scene of carnage begins; every arrow, every blow of the lance, killing or wounding mortally. The horses trained for this chase, free in their movements, bear their masters forward, while they have no other thought but slaughter. Often hunters, borne on by their ardour or by their steeds, are in the midst of the herd before they are aware of it, and in peril of their lives; it even happens that a man, unhorsed by the death of his courser, or by some other

accident, jumps on a buffalo's back, and in this singular position pursues his work of destruction. At other times a courageous unhorsed rider continues on foot the struggle he began on horseback, while he is attacked on every side by furious exasperated animals. Any one beholding all this for the first time would feel convinced that these hunters will fall victims to their imprudent ardour. But Indians are inured to these hand to hand combats, and wait fearlessly till the animal is near enough for the hunter to blindfold it with a belt or any other piece of leather; and while the poor beast tries to get rid of the muffle, it receives an arrow or a knife deep in its body, close to the heart. Nevertheless, all do not come off unhurt in these skirmishes; many horses are killed, and their riders trampled under foot.

The attack is so brisk and rapid, that in the space of a moon, sometimes even half a moon, a herd of a hundred buffaloes is destroyed. If some succeed in escaping from the circle in which they are encompassed, they are followed and despatched on the plain, but they more frequently come back of themselves to the scene of struggle; for it is a curious trait in the nature of these animals, that, when flight has placed them in safety, at night they return to the field of carnage. Are they guided in this by an instinct of feeling to brood over the bodies of their kin, or are they drawn thither by the scent of the bleeding bodies that strew the ground? or finally, is their sorrow such that they needs must follow those whose fate is sealed? This is one of nature's mysteries. Hunters, who are aware of these habits, remain on the watch, and strike down the isolated animals, whose tread and moaning denote a strange sadness. When not a single buffalo remains alive in the environs, the victors set about dividing

the booty, every one taking his game. This distribution is achieved without any difficulty, the arrows left in the bodies serving to identify them; for each Indian has a peculiar mark on his arms, and it is wonderful to observe the great respect for rights and property which is practised among these savage hordes.

While the happy heroes of the day quietly smoke their pipes seated beside the produce of their labour, heralds go round to announce to the chiefs and families of the tribe the events of the day. The women hasten to join their husbands, and remain on the field till the bodies are skinned and quartered. The tongues are put aside, to be smoked and sold to Americans. The humps and loins are cut off to be salted, to serve for the winter provision. Loading their shoulders with the skins and meat, the women, preceded by the men, return to the village in procession. The carcasses are abandoned in the field to the wolves, foxes, and dogs; the latter do not always wait till all is over, but snap at the bodies while the women are busied in cutting them up; and such are sometimes their voracity and numbers, that they obtain perforce a buffalo or two, which are given up to them in order to secure the rest.

After a very successful hunt, where hundreds of buffaloes have been killed, improvident Indians have been known to leave all but the tongues (which are considered as a very dainty dish) to rot in the fields. The rich are the least given to this extravagance; they remember the winter, and think of the wants of the morrow; they count the benefits they are likely to obtain by selling the meat and skin to the Pale-faces. When the number of buffaloes killed is too great for the women to carry them all home, they send for slaves, who assist in conveying the winter provisions to the village.

In winter, when the earth is covered with snow, this chase is easier and less dangerous. The Indians, unable to use horses on these occasions, put on snow-shoes, with which they can walk very fast, and get close to the buffaloes, whose heavy limbs sink deep into the snow, sometimes up to their bodies. The hunters have therefore the game to themselves, and kill vast numbers without running any risk; and as the hair is thicker and longer in winter than in any other season of the year, this hunt is the most profitable, the skins being then more valuable. Sometimes, though seldom, Indians use doublings in this chase, for what they prize most is a life of accidents and adventures. Yet, when a few families are famished, two hunters set off alone, their bodies covered with skins of white wolves. Thus disguised, they crawl slowly on and choose their prey, for the buffaloes, accustomed constantly to see wolves prowling about them, are not in the least on their guard, and never attempt to flee till they see their fellows pierced with arrows.

Tribes established on the banks of large running streams, shallow rivers, or solitary lakes, are passionately fond of hunting the beaver. These peaceful and industrious little animals, whose labours would excite our utmost admiration were we able to visit their abodes, whose fur is so precious, are the objects of a very lucrative commerce to Indians and trappers. There is consequently great competition as to who shall destroy most of these small creatures, whose virtues La Fontaine has so beautifully praised in the following lines:—

"Ils construisent des travaux
Qui des torrents grosses arrêtent les ravages,
Et font communiquer l'un et l'autre rivage.

L'édifice résiste et dure en son entier.
Après un lit de bois, est un lit de mortier.
Chaque Castor agit, commune en est la tâche ;
Le vieux y fait marcher le jeune sans relâche ;
Maint maître d'œuvre y court et tient haut le bâton.
La république de Platon
Ne seroit rien que l'apprentie
De cette famille amphibie."

Monsieur de Châteaubriand has so perfectly described the beaver, that we can do no better than copy his remarks on the subject:—

"When for the first time one observes the beaver's labour, it is impossible not to turn one's mind to admire Him who taught these poor little animals the science of the architects of Babylon, and often sends man, so proud of his genius, to study at the school of these little creatures.

"Whenever these astonishing creatures find a vale in which runs a stream, they bar the stream by a causeway. The water rises and soon fills the interval between the two hills, and it is in this reservoir that they build their habitations. The mode of constructing the causeway is worth detailing.

"From the two flanks of the hills which form the vale commences a range of palisades, composed of enlaced branches covered with mortar. To the first range is added a second, about fifteen feet distant; the space between the two is filled up with earth.

"The mole is continued on the two sides till there remains no more than an interval of about twenty feet in the centre; but as in this centre the current runs with its full force, the engineers change their materials, and strengthen the interior of their hydraulic construction with the roots of trees piled one on another, bound together

with the same cement with which the palisades were bound. The whole mole frequently measures about a hundred feet in length, fifteen in height, and twelve in width at the base, diminishing with mathematical precision as it rises, so as, at the horizontal plane that terminates it, not to measure more than three feet.

"The side of the mole opposed to the current retires in a slope, while the side looking down the stream is perpendicular.

"All is foreseen. The beaver knows, from the height of the level, how many stories high he must build his future house: he knows that beyond a certain distance there is no danger of inundations, because the waters will thus pass over his mole; in consequence, the mole is surmounted with a room, which serves as a refuge in the high-water season. They sometimes construct a safety sluice, which they open and shut at will.

"The beavers' method of felling trees is very curious; they always choose them on the borders of rivers. Workers, in proportion to the task to be performed, gnaw the roots incessantly, not inclining the tree to the land side, but so as to make it fall into the water; a beaver placed on the watch at a short distance apprises the wood-fellers, by a kind of whistling noise, when the top of the tree begins to bend, so that they may get out of the way. The workers then float the overthrown tree to their village; just as the Egyptians of old, to adorn their metropolis, sent the obelisks carved in the quarries of Elephantina swimming down the Nile.

"Those Venetian palaces of the solitudes are from three to four or five stories high, according to the depth of the lake on which they are built. Two thirds of the wooden stakes are always above water; these stakes, six in num-

ber, support the ground floor, formed of knotted reeds; on this floor is built the hall, whose walls are curved so as to form a vault, and covered with clay as polished as stucco. In the ground floor is a trap, by which the beavers go down to bathe, or to gather aspen branches for their food. These provisions are heaped in a common storehouse under the waters, between the piles of the different habitations. The first story of the palace is surmounted by another constructed in the same manner, but divided into as many rooms as there are beavers, the number of which is generally from ten to twelve, forming three families, who never assemble but in the hall already described, where they take their meals together. The greatest cleanliness reigns everywhere; besides the passage for bathing, there are issues for all the household necessities. Each room is hung with fir-tree branches. When the proprietors move to their country-houses no others take their place, and their domain remains unoccupied till their return.

"Not only is there a sluice for the surplus of the waters, but also a secret road for the evacuation of the city. As in Gothic castles, subterraneous passages are dug under the towers, which lead into the woods and fields."

It is well known that beavers live in bands of two or three hundred, divided among twenty to twenty-five cabins, remarkable for their moles and the solidity of their construction. The hunters kill them on land, during their excursions in the woods in search of food, which consists of the fresh bark of young trees; or in the water, where they attack their moles constructed near their villages. Beavers have a very acute sense of smelling, by which they detect hunters at a great distance and warn each other; they then plunge into the waters, or shut themselves up inside their walls, which have to be destroyed

with iron tools. These little animals are easily killed when once their haunts are invaded; hence their number decreases every day; they are already become very scarce in the regions of North America, and, like the buffalo, will soon have completely disappeared from the American soil. As soon as the beavers are killed, Indians skin them, to preserve the fur from all deteriorations; they then draw out of two big vesicles in the interior of the body a kind of matter called castoreum, of which the medicine-men make great use as a remedy. The animal's tail (a foot long, an inch thick, and five or six inches wide) is covered with scales like a fish's, whereas the rest of the body is covered with fur, a very curious physiological phenomenon. It is also a very dainty morsel to eat, and much esteemed among Indian epicures.

Races on foot and on horseback are in great use among the western tribes; but they differ so little from those of the civilised world that it is not worth while to describe them, for they have no distinctive character. The canoe races are far more interesting. The tribes established on the borders of great lakes or rivers are passionately fond of these pastimes, to which they give themselves up with all the frantic impetuosity of savages. At St. Mary's Leap in New Canada, between the Huron and Lake Superior, the Indians hold regattas two or three times a year. The canoes, made of the bark of reeds, are tastefully ornamented. The rivals jump into boats painted different colours, and having some resemblance to Venetian gondolas. The men fire guns, the women scream, the dogs bark, all is noise and bustle, to the great and joyful admiration of the spectators, who, seated on the banks, or standing in their canoes, make bets sometimes to a large amount. At a given signal the canoes come forward in a line, impelled

by Indians standing up and holding light oars, which they use with the most astonishing dexterity. When the signal is given the noise ceases as if by enchantment. The spectators, all attentive and anxious, stand up, the better to judge of the merits of the conqueror. At length a shot is fired, the Indians plunge their oars into the waters, and the canoes glide with incredible rapidity. The screams and singing recommence to encourage the competitors, the boats of the tribe follow in swarms, and when the victor is proclaimed, the echoes of the old forests ring with acclamations and joyful songs.

The Red Skins, where they have not been polluted by contact with the Pale-faces, love life and liberty, without fearing death. They have faith in the Great Spirit, know no factitious wants, are not beset with pitiful egotism and all the odious and vile sentiments that degrade humanity in the Old World. They do not understand the vices of heart and mind. They adore the grand and imposing scenery of their native land. They enjoy the poetic melancholy of their independent and varied existence. They multiply entertainments where strength and courage triumph, no jealous sentiment being raised in the minds of the vanquished. They are madly fond of noisy parades, showing themselves at the same time both solemn and grotesque, and enjoy these pleasures with a complete abandonment that sets off their native originality. Finally, they are happy, because they accept the trials of life with pious resignation, and its joys with all the candour of childhood.

## CHAP. XXXIII.

BUFFALOES OF AMERICA. — MASSACRE OF THESE ANIMALS. — THEIR UTILITY. — HUNTING WITH SNARES. — DEER AND SWAN HUNTING. — HUNTING IN THE GREAT DESERTS. — GRISLY BEAR. — ANTELOPE HUNTING. — MUSK-RATS. — DOGS. — WINTER FISHING. — UTHLECAN FISHING. — SALMON FISHING. — DOMESTIC UTENSILS. — POTTERY. — DISHES. — FUNERAL VASES. — BASKETS. — INDIAN TISSUES. — MAPLE SUGAR. — CROPS OF RICE. — AGRICULTURE.

THERE is something in the very name of Indian which captivates the imagination, when we follow in thought the adventurous travellers who have penetrated into these savage regions, whether incited by the fervent faith of the missionary, the curiosity of the savant, or the cupidity of the trader. It requires an enthusiastic motive of one kind or the other to induce these pioneers of civilisation to venture among populations of whom they know nothing. The greatness of the object they have in view veils the danger which imagination and inaccurate reports tend to magnify. When seen near, however, these perils are found to be less numerous and less terrible, perhaps, because courage is in an inverse ratio to distance, which is always a deceptive prism where the most opposite narratives, colours, and forms meet together to produce, not light, but that exaggeration which is the most opposed to light. Illusion depends on distance, error has its source in imagination.

It is not surprising, therefore, that we have been able hitherto to acquire but very uncertain information regarding the Indian tribes scattered in the woods and prairies of the New World.

After having spoken of hunting as the favourite amusement of the Red Indians, we shall now consider the same subject under its picturesque, productive, and industrial points of view. It is indeed a subject of the highest importance, not only as making us acquainted with the degree of intelligence, the habits, and commerce of the Indians, but because it is intimately connected with the question of the very existence and the future destinies of the savage populations of the great American deserts.

The reason that buffalo-hunting is the commonest and the most esteemed sport in the solitudes of the New World, is that this animal supplies the Indians with nearly all they require for their nourishment and clothing. We think, therefore, that it is well to give here some particulars regarding the buffalo, or bison, whose disappearance is considered imminent by all the writers who have treated on this important question. Formerly, immense herds of buffaloes grazed peaceably over nearly the whole of North America, from 28° to 50° N. lat. Hakluyt, in a work published in London in 1589, says that there were buffaloes in Newfoundland. Another author, named Purchas, relates that adventurers in Virginia found them in that country in 1613. Thomas Morton, in a work called "New English Canaan," and published at Amsterdam in 1637, gives a minute description of these ruminating animals, which at that time abounded on the banks of Lake Champlain. Captain Franklin even mentions having seen them as far north as 60° N. lat.

Then, as now, the herds of buffaloes emigrated slowly

from the north to the south, and from the east to the west, according to the season, having no enemies but the Indians, who hunted them, as at the present day, to feed on their flesh and clothe themselves with their skins, but who would have thought it sacrilegious to kill more of these animals than they needed for their personal use. After the arrival of the Whites the buffaloes diminished considerably in number, for the new comers made an incredible carnage among them every year, for the sake either of their skins, or merely of their tongues, so that now they have entirely disappeared from the left bank of the Mississippi. In 1824 immense herds of buffaloes were still to be seen in the valleys of the Bear River, the Green River, and the Colorado, and even in the valley of the Columbia as far as the Fish Falls. After 1834 they began to diminish in those regions, and in 1840 they were no longer to be found on the rivers falling into the Pacific Ocean. The Flatheads were still at that time in the habit of hunting them in the direction of the sources of the Salmon River; but they have since been obliged to seek them on the three branches of the Upper Missouri, and on the plains watered by the Yellow Stone River. In 1846 great herds of these animals came to graze on the fertile plains of Texas; but now they rarely descend lower than the Red River. They have disappeared almost as completely from the regions to the west of the Rocky Mountains and from the banks of the Columbia, and a few only are met with occasionally towards the southern part of Sweetwater River. They have been almost annihilated by the Indians, the white hunters, and the trappers.

Previously to the fearful massacres of buffaloes which have taken place within the last fifteen years, one could not make a step on the great prairies to the east of the

Rocky Mountains without passing through the midst of herds of these useful quadrupeds; at the present day they must be sought at a very great distance. The extraordinary rapidity of their disappearance from the American continent no longer surprises us, when we reflect on the frightful carnage made annually among them, with the most stupid and extravagant heedlessness. We have found a note in our journal stating approximatively the number of buffalo skins bought yearly by the different fur companies established in the United States or in the English possessions, and we can confidently affirm, after careful calculation based upon certain data, that the skins of but a third, at most, of the buffaloes killed by the Indians find their way into commerce.

| | |
|---|---|
| Buffalo skins sold annually to the Great American Company . | 70,000 |
| Ditto Hudson's Bay Company . . . . . | 10,000 |
| Ditto other Companies . . . . . | 10,000 |
| Total . . | 90,000 |

We do not include in this number the buffaloes killed in the southern regions by the Comanches and the other tribes of the Texan frontier, nor those killed between March and November, during which period their skins are not fit for tanning; and yet it is in summer that the slaughter of these animals is the greatest. In 1847 the single town of St. Louis received 110,000 skins of buffaloes, stags, deer, &c., and 25,000 salted tongues.

The buffalo is the largest ruminating animal of North America, and often weighs 2000 lbs. Its skin is of a dark brown colour, and it has a very thick mane, which covers its head and shoulders, and hangs almost to the ground. Its horns are short and thick; its eyes have a

very peculiar expression. The flesh of the buffalo is delicious food; the Indians preserve it by salting and drying. Of the skin they make coverings, cloaks, tents, canoes, saddles, bridles, ropes, &c.; and they use the bones to make tomahawks, spades, pickaxes, and all sorts of domestic implements. Ornaments and spoons are made of the horns; the brain serves for tanning the skin; and the hair, or wool, is converted into cord and thread. The sinews furnish bowstrings; the feet yield a very strong kind of glue; the tail is a ready-prepared instrument for driving away the flies; and the dung, which is called cow's wood, is an excellent combustible.

The mode of tanning the skins of buffaloes and other animals in the deserts is very simple. The savages begin by steeping them in lime and water until the hair separates from the skin; they then stretch them on the ground either by means of little stakes or on a wooden frame, and cover them with a solution of the brain of the buffalo or the elk. A few days afterwards the women scrape the fleshy parts of the skin with the shoulder-bone of some large quadruped, and thus render it supple, and remove from it, at the same time, every element of corruption. Nevertheless, most of the skins undergo a second operation, almost as necessary as the first, and which, as it renders them more useful, adds greatly to their value. This operation consists in smoking the skins. A small hole is dug in the ground, and pieces of rotten wood, which yield more smoke than flame, are lighted in it. The skins are placed over this fire, then the whole is covered by a tent hermetically closed, in which the heated smoke is concentrated for a day or two. The skins acquire a very valuable property by this process; the sun and the rain have no deteriorating action on them, and they always remain soft and pliant,

however much they may be exposed to the inclemency of the seasons.

It will now be understood how important the chase is to the Indians, since it is not merely a source of lucre and of comfort to them, but a prime necessity, without which they would be deprived of many things quite indispensable for their existence and mode of life. It is, in fact, the pursuit to which they devote themselves with the greatest ardour and passion. In former times, the savages frequently caught the buffalo and other large animals by the aid of a stratagem which is still used by some tribes in the northern parts of North America, particularly by the Assinniboins, and which is also employed among certain Negro populations of Central Africa. This stratagem consists in hollowing out, in a valley frequented by buffaloes, an enormous trap at the bottom of a circular enclosure, open on one side only, and from which two very long palisades advance in the shape of a fan. The enclosure and palisades are formed of stakes driven into the ground, of bushes and stones.

Religious ceremonies always precede this kind of hunting, as well as the great open hunts These ceremonies over, if the chief thinks the moment opportune for surrounding a neighbouring herd, the hunters are stationed at regular intervals within shot of the two palisades, while others are sent out on horseback to drive the game into the trap, either by cunning or by alarm. The commonest artifice, and that which succeeds the best, is to cover with a buffalo skin a man who imitates the gait and the cry of a calf; the cows, hearing this cry, immediately follow the disguised savage, who leads them into the space round which the hunters lie in ambush: the whole herd naturally follows the cows, and they are

all shut up in the enclosure, where they are killed with firearms, lances, or arrows.

The Indians on the banks of the Athabasca hunt deer in troops, lying in ambush on the shores of the lakes and rivers, which these beautiful animals are obliged to cross in order to reach the rich pasture land of the plains. The moment they begin swimming, the hunters follow them into the water, surround them, prevent them from landing, and harass them, until, worn out by fatigue, they fall an easy prey to their pursuers.

The antelope, the elk, and the swan are also very much prized by the Indians. They are generally taken by surprise; for, being no less timid than difficult to pursue, cunning furnishes the principal if not the only successful means of hunting them. To kill antelopes, the Red Indians plant in a prairie frequented by these animals a stake, on which they hang pieces of stuff of brilliant colours, which can be seen from a distance; the hunters then lay themselves flat on the ground, under cover of the grass near the snare: the antelopes, who are very inquisitive by nature, are not long in approaching by degrees to examine this extraordinary object, and as soon as they are within the range of an arrow, the Indians shoot them without quitting their horizontal position. It is in the evening, after sunset, that the Red Indians go out by preference to shoot the elk and the swan; they embark in their light canoes of birch-tree bark, to the prow of which they fasten torches of resinous wood, which throw out a brilliant light; they keep near the shores of the lakes and rivers, rowing with the least noise possible. The swans and elks, which generally sleep near the water, are disturbed by the wandering rays of light which break on the darkness they were enjoying,

and approach from curiosity as near as they can to the spot where death awaits them; for the Indian rapidly exchanges the oar for his bow, and every arrow he lets fly kills one of the imprudent animals. The precision of aim of these Indians is so great, that they have been known to kill as many as thirty stags or elks, buffaloes, and bears, in a single night.

The more or less unexplored forests of the great American deserts do not resound alone with the awful blast of the tempest, or the mysterious murmur of the breeze; their echoes answer no less to the cry of alarm and the rallying-call of the stag, to the terrible growling of the grisly bear (the most dangerous animal of the New World), to the mewing of the panther, and the howling of the wolf. The dwarf hare, still unknown to most naturalists, gnaws the aromatic plants which grow in the fissures of the rocks; the porcupine makes its repast of cypress-bark off the young branches; the musk-rat sports in the clear water of the streams and solitary lakes; the squirrel jumps from branch to branch, up to the summits of the pines; the sable hides itself in the foliage of the trees; the badger scoops out, in a sandy soil, the subterraneous dwelling where it hides its beautiful fur; and the grey fox escapes, by his rapid flight, the hunter who would deprive him of his silky coat.

The grisly bear is the most formidable of all the American quadrupeds, and is the favourite theme of hunters and trappers, who describe him as of the size of an ordinary cow, and as possessing prodigious strength. When pressed by hunger, he often becomes aggressive; he defends himself obstinately against attack, and when wounded becomes furious, and gives chase to the hunter who has been so unskillful as not to kill him at the first

shot. He runs more swiftly than a man, but less so than a horse. When preparing to attack, this terrible animal raises himself on his hind feet and throws himself on the object of his animosity; woe to the man or the horse who falls under his terrible claws, which are sometimes as much as seven inches in length. In former times, the grisly bear was very common on the Great Prairies; but now he is only met with in the Rocky Mountains, in the Black Hills, and on both slopes of the Sierra Nevada, where he has made himself dens in the narrow valleys and in hollow trees. Like the common bear, he is fond of fruit, roots, and wild honey; but he also feeds on the flesh of the animals he kills, and whose carcasses he carries to the neighbourhood of his den. The hunter who slays a grisly bear, which is considered the finest and most honourable of all game, has the right to wear the animal's claws as a necklace. This decoration confers the rank of hero in the solitudes of the West.

Among the antelopes of the Great Deserts, there are two species which fall most frequently a prey to the white and red hunters; one kind is almost of the size of the common deer, and the other about as large as a goat. Their coat is of a light grey colour spotted with white, and their horns, which they never lose, are small. Nothing can surpass the delicacy and elegance of these animals, whose graceful movements denote a wonderful combination of strength and elasticity. Capricious and timid, the antelopes generally graze on the uncovered plains; easily terrified, they fly on the slightest alarm with a rapidity which defies all pursuit. Unhappily for them, their curiosity often leads them to destruction. After galloping away with the swiftness of a flight of swallows, they return softly to see what occasioned their fright. The

hunters, who are acquainted with this fatal propensity, plant a stick or the branch of a tree in the ground, leaving a handkerchief or a piece of bright-coloured stuff floating from it: the antelopes never fail to draw near, when they are killed by a ball or an arrow.

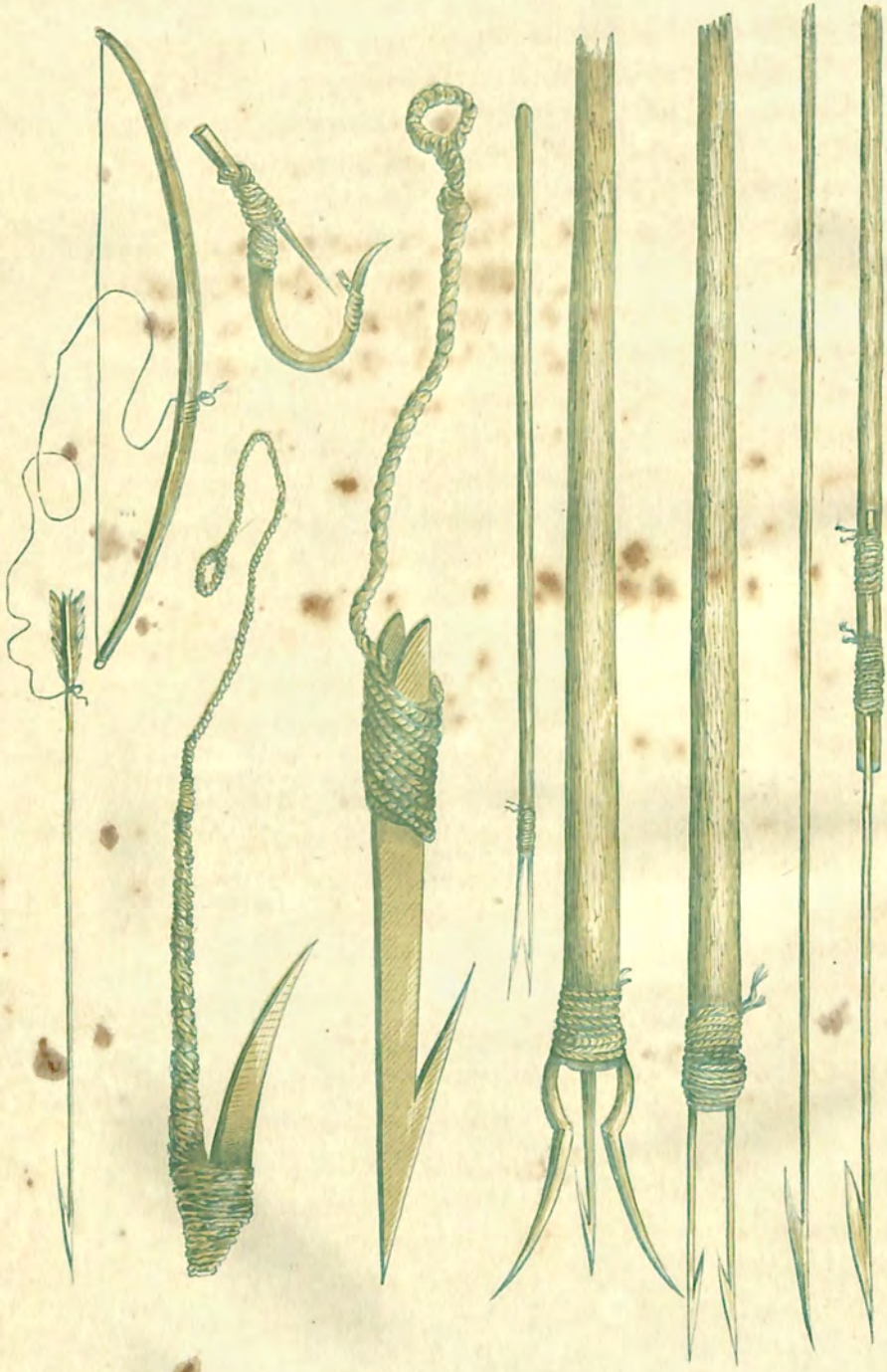
Musk-rats are caught chiefly in the winter, when the frozen water condemns them to remain in their snow-covered hermitage. These little animals are very abundant in the low prairies of the North; they build themselves, in the fields of wild rice, huts of a conical form, and from one to two yards in height; the entrance is a narrow hole below the surface of the water. The hunter, armed with a lance made expressly for the purpose, destroys the musk-rat's house, or makes him come out of it by striking the roof with a great stick, and then pierces the poor animal through the body the moment he escapes from his dwelling to seek a refuge elsewhere.

Although dogs are rarely used in the chase by the Indians, we must devote a few lines to them, as they are highly useful in many respects in the desert. The Indian villages, like Turkish towns, swarm with these animals; every family possesses them, sometimes by dozens, and of all sizes and colours: some are used in hunting, others for drawing loads; others, again, are fattened to be eaten. The Indian dogs are supposed to be closely allied to the wolf, and, like that animal, they howl rather than bark, and are more vicious than courageous, showing their teeth on the slightest provocation, but retreating no less quickly when attacked. These wretched animal receive for the most part more blows than pieces of meat, consequently they are skillful thieves, from whom it is difficult to protect oneself. When hungry, which may be said to be their normal state, they devour without repugnance

any leather garments which may fall in their way. When an Indian tribe changes its quarters, each dog carries a package of 36 to 40 lbs. in weight attached to a stick, which it drags with great ease.

The tribes settled near Canada, and those which inhabit Oregon and Columbia, live principally by fishing, on account of the scarcity of game, arising in the first place from the climate, but also occasioned by the great hunting expeditions of which these countries have been the scene from time immemorial. In winter, when the lakes and rivers are frozen, fishing presents difficulties which would appear insurmountable to any people but the Red Indians. Sometimes, during the cold season, whole families establish themselves on the banks of the streams or on the lakes, make holes in the ice, and watch during long hours for the passage of the fish, which they harpoon with marvellous rapidity and dexterity. In deep water this mode of fishing is not always productive, and often the poor fishermen pass whole days crouching on the ice without having a single opportunity of throwing their harpoon. But necessity is a school for perseverance, and these unfortunate Indians are not easily discouraged: they never cease to trust in the mercy of the Great Spirit, and their trust does not always fail.

Some, more ingenious than the rest, pass nets under the ice by means of a series of small holes, or else they place a slight bar in the water which warns them when a fish strikes against it, seeking by these different contrivances to spare themselves some trouble and to secure more ready success. The Indians who live on the western slope of the Rocky Mountains fish for salmon with great success by means of a kind of large basket suspended from a long cord. When the draught of fish is very



FISHING IMPLEMENTS.

abundant, they dry that portion which they do not immediately want, and keep it for days of scarcity. Near the Straits of Fuca, towards the Bay of Puget, a little fish of a very extraordinary kind is frequently found; it is very greasy, and, when dried, the Indians set fire to its tail, which burns like a candle. The wigwams in this latitude are often lighted by means of this singular luminary. This fish, which forms delicious food, is called *uthlecan* by the natives. It appears also on the banks of the Columbia at the beginning of the month of February, forming compact columns of one or two yards in thickness, so that it is very easy to capture in large quantities. This fishery attracts to the mouth of the river crowds of Indians, who preserve the uthlecan, like the salmon, either to sell to other tribes or to serve as food for themselves. The nets and cords which the Indians use in fishing are made of a fibrous plant which is very common in North America, and are so strong that the largest fish never succeed in breaking them.

The most productive fishery of North America is undoubtedly that of the great straits of the Columbia. In spring, when the water is high, the salmon ascend the river in uncountable numbers; the Indians wait for them stationed on the rocks, and capture them on their passage, either with wicker baskets, or with nets fastened to long poles, and throw them on the banks, where the women dry them in the sun after having cleaned them, and then grind them to powder between two stones. This powder is packed in mats 25 inches long by 12 wide, which again are wrapped in salmon skins and well bound with cords. Salmon thus prepared may be preserved for several years.

At the Great Dalles the Indians of Oregon and Columbia assemble by hundreds at the commencement of the summer for the salmon fishery. This is the time of abundance and rejoicing, of games and festivities; the fish are caught by thousands; they lie in heaps on the rocks, and are piled up in the huts; the dogs feast on their refuse, and for days and even weeks the air is infected with a nauseous odour of fish and putrefaction.

After having described the hunting and fishing of the Indians, we must naturally give an account of their industry, which, though very limited it is true, is not so utterly insignificant as some writers have very gratuitously represented it.

The domestic utensils of the Red Indians still preserve the original character observed in everything emanating from savage manufacture; what little crockery they use is made by the women, as well as all other objects destined for domestic use. The pottery is made of common clay, mixed with alluvial detritus and other materials susceptible of being moulded into shape. The Indian women knead this earth, and make dishes and pans of it, which they afterwards bake in an oven or in the sun; these vessels resist the action of fire perfectly, and are even very strong, though they are not varnished like our European pottery. The dishes are shaped like large plates, as with us; many are made also of wood, either plain or painted in the interior. The cooking-vessels or *marmites*, are generally of the form of a globe, a little lengthened towards the orifice, and then growing wider at the mouth, which is surrounded by a thick rim like our oil-jars, so that a cord may be passed round the neck of the vessel, in order to suspend it over the fire.

Beyond the Rocky Mountains the Indians make dishes,

pans, and jars, of a fine light clay of a brown colour spotted with yellow, which has a very agreeable taste, and melts rapidly in the mouth. Vessels made of this clay communicate a peculiar flavour to the liquids they contain.

The women of Natchez manufactured all sorts of utensils of reddish clay, and covered them with designs, among which it is thought Hebrew and Greek characters may be recognised. They also wove very pretty nets for catching birds out of the bark of the lime-tree. They dyed the skins of animals various colours, but principally white, yellow, red, and black, the colours they preferred, and then embroidered them with great taste. They also made rugs or coverlets of the feathers of turkeys, geese, and ducks, as well as of the fibrous bark of certain trees.

The domestic utensils, formerly in use among the great family of the Sahaptins, were of wood, bone, clay, or stone; it is only since the arrival of the Europeans that they possess dishes, pans, spades, arrows, knives, and axes of iron; the same remark applies to a large proportion of the Indian tribes. The Sahaptins still make a kind of vase of lava, somewhat in the shape of a crucible, but very wide; they use it as a mortar for pounding the grain of which they make cakes. We believe they also use this vessel for cooking their food.

Recent explorations of ancient American tumuli have led to the discovery of vases in which the Indians deposited, as they still do, the food destined for the deceased; these vases, which are placed near the corpse in the tomb, are smaller than those intended for the common use of daily life; they are also of a darker colour, and are decorated at the mouth with ornaments no longer used,

though of the same style as those which prevail at the present day; so that, if the art of manufacturing pottery has made no progress since that remote period, it has evidently not fallen into decay.

The Mandans are an exception to the common rule; they make dishes and vessels of various kinds, which are very beautiful in form, decoration, and colour; they have even possessed from time immemorial the secret of making glass, and manufacture a kind of blue Venetian beads, which are exceedingly pretty; this secret is entirely unknown to the other Indians, and we think its possession by the Mandans is one of the weightiest arguments in favour of the supposed European origin of this nation at no very remote period.

Among the Shoshonees and several neighbouring tribes, as well as in Oregon and Columbia, where art is in its most primitive state, we find cooking vessels very much resembling reversed bee-hives, made of basket-work covered with buffalo skins; when used for cooking they are placed in a hole dug in the ground, and the food to be cooked, together with water, is put into them; then stones heated red in the fire are thrown in, until the water, and consequently the food is boiled. In travelling, these vessels, of an original kind, serve as hats.

In New Mexico, on the banks of the Gila and the Colorado, there are Indian populations who manufacture tissues, which are solid though light, of wool, thread, or cotton. The Zuñis excel in the manufacture of these tissues, which are used for clothing and coverings. They also work iron, and build houses with a degree of care and ability which denotes a great aptitude for industrial pursuits. The Navajos, as we have already mentioned, make coverings which are very beautiful and very much

prized; they are as impermeable as caoutchouc, and cost from 10*l.* to 12*l.* each.

But independently of these branches of industry, which serve to supply the personal and daily wants of the Indians themselves, there is another which forms as important a source of profit to the tribes of the north as the commerce in furs does to the populations of the west — this is the manufacture of maple-sugar. The maple-tree grows in great abundance in North America, above all in the more northerly regions. In the spring, when the sap begins to circulate, the Indians make a large incision in the lower part of the tree, and introduce into it a little board hollowed into the shape of a gutter, through which the sap of the tree flows into a basin of birch-bark, made expressly for this purpose, and placed under the little conduit. This mode of draining the maple-tree is practised over a vast extent of country, and often in a single forest one may see as many as a thousand trees thus bled to the heart. Every day the basins which receive the maple juice are visited, and the contents thrown into great cauldrons, under which fire is continually kept up, causing the liquid to evaporate; the sugar remains at the bottom of the cauldron, either crystallised if allowed to harden, or in the form of a yellow powder if kept continually stirred with a large stick until it is cold. Some Indian families, numbering several members, make thus as much as 80 or 100 lbs. of sugar a day; but the juice of the maple only flows during the warm days of spring, so that the season of sugar-making is very short; on cold or rainy days, or when snow is falling, the sap ceases to flow.

The harvest of the wild rice (*Zizania palustris*) is of great importance to the tribes who live in the northern

regions, which are watered by a great number of rivers and lakes, and where rice grows spontaneously without the help of man. It is the women who gather in these crops; they mount three in a canoe, which one of them rows through the midst of the rice fields, whilst another bends the ears of rice over the canoe, and the third strikes them with a stick to separate the grain. When the canoe is full of rice, they carry it to a hut, and return to recommence the same process, until the year's provision is complete. By this simple and rapid mode of proceeding, the harvest is got in in a few days.

In addition to these crops of wild rice which are taken in September, the Indians raise on their farms, which are of great extent and carefully tended, vegetables, fruit, and maize. The finest farms are on the territory of the Chactas, the Cherokees, the Delawares, the Shawnees, and several other tribes of the south of New Mexico, and of the valley of the Colorado. The tribes of the centre and north also cultivate maize, but rather to eke out the insufficient and precarious produce of the chase and the fisheries. Maize has been cultivated for a great length of time by the Indians. Long before Nuño de Gusman established his colony at Culiacan in 1530, the inhabitants of New Mexico not only grew maize, but beans and pumpkins, as we have already mentioned. This plant being of tropical origin, it is evident that the northern tribes must have engaged in raising it later than the inhabitants of the south. The Pimas, the Coco-Maricopas, and all the family of the Youmas, cultivate cotton also. Their fields, divided into squares, are watered by the Gila by means of little conduits and aqueducts. Their agricultural implements are the plough of wood, the harrow and the hatchet. In the vicinity of Indian

agricultural villages are generally found vast pasture lands, which are in part turned to account by a certain number of tribes who occupy themselves chiefly in raising horses, horned cattle and sheep. Some of the herds of these animals are very considerable, as we have stated in the first volume. The Indians possess the sense of property, and have a religious respect for rights gained by conquest, labour, or purchase. The code of the desert is not written; but it exists in the conscience of each man. Starting and pursuing an animal gives no right over him as long as he is not wounded. If one hunter wounds, and another kills him, the skin belongs to the man who fired first. Sowing seed in a field which does not belong to you, gives no claim to the field; but neither can the owner of the land claim the crop; he generally appropriates a part of it in consideration of the use that has been made of his property, and yields a portion of his land in payment of the labour by which he has profited.

Agriculture is still in its infancy among the Red Indians; it is a pursuit held in little esteem among them, although they inhabit a land of extraordinary fertility. Rural labour is incompatible with their wild, restless, and independent natures. Nevertheless, the Indians of New Mexico cultivate corn, various vegetables, and fruit-trees, in an admirable manner. The tribes devoted to field-labour scarcely grow anything but maize, tobacco, and certain vegetables. The implements they use are generally made of buffalo bones. Having frequent intercourse with the Whites, they have adopted the use of the spade and pickaxe of iron, which traders sell them, or give in exchange for furs. In the north, west, and south, the soil is

generally tilled by the women, by slaves, or by negroes; the Indians themselves would think it derogatory to follow such an occupation. The tribes which do not share this barbarous prejudice are mostly either half-civilised, or near neighbours of American settlements.

INDIAN WOMAN.

## CHAP. XXXIV.

INDIAN WOMEN. — INDIAN COMMERCE. — FURS. — FACTORIES. — MIXED SYSTEM. — ANECDOTE. — COMPETITION. — WAMPUMS. — MARKETS. — TENTS. — HUTS OF THE MANDANS. — FARMS OF THE CUABAJAIS. — HUTS OF THE CHINOOKS. — DWELLINGS OF THE PAWNEES AND THE NATCHEZ. — PUEBLOS OF NEW MEXICO. — FORTIFIED VILLAGES.

Most of the field-labour is done by the Indian women, as we have said, and a few words will not be out of place here on the condition of these unhappy beings, whose fate among the savages is so worthy of pity. The Indian women are far from being equal in beauty and general appearance to the men; nevertheless, some few tribes form exceptions to this general rule. Generally the women wear their hair shorter than the men; the hair being regarded by the savages as an ornament indicating a certain moral and physical supremacy, the women are obliged to cut theirs. They tattoo and paint their faces, breasts, and all parts of their body which are uncovered; they ride on horseback with the same skill and in the same manner as the men. Among the Comanches one may often see the wife or daughter of a warrior mount on horseback as soon as she perceives a deer or an antelope, give it chase, and return only after capturing it with the lasso.

No one has yet pleaded the cause of woman among these savage tribes; she is the slave far more than the

companion of man, for she possesses neither his strength nor his dexterity; as a slave, she is bound to serve him without aspiring to a share in the liberty, wealth, and power of her master, who thinks himself her superior in all respects. For her is the heavy labour of the fields and the household; for her lord, the long hours of repose or pleasure. The women make everything without exception which is required for daily life, whether stationary or wandering, from the wigwam which shelters the family, down to the most minute domestic implements; the men nothing but the arms they use in hunting or in war. They aid their wives in the construction of the canoes and their accessories, but they do no other manual labour, otherwise they would disgrace their family.

The care of buying and selling, both articles of primary necessity and those of which the profits are destined to enrich the family, devolves exclusively on the man. Sugar, maize, buffalo-tongues, but above all furs, form the principal objects of Indian commerce.

Among the furs, the most abundant are the skins of the musk-rat, the doe, the badger, the buffalo, the beaver, the bear, and the otter; feathers, lead, and wax, hold but a small place in the commercial dealings of the Red men with the Whites. The tribes living near the Pacific Ocean extract an oil from the porpoise, which is a source of great profit to them. But, generally speaking, commerce is not a very lucrative occupation in the hands of the Indians; it is rather an opportunity for them of procuring certain objects of luxury or of personal utility, especially those arms and implements which they do not know how to manufacture themselves. The people of the Great Prairies of the west capture horses by means of the lasso, and give them to the Whites in exchange for whisky, metals,

stuffs, beads, and medals; but they rarely receive any money. They sell their precious furs by weight, and the commoner kinds according to quality or size.

In order to give an idea of the importance of the commerce in furs, it is only necessary to specify the number of skins sold to the Whites by the single tribe of the Sacs and Foxes: the average per winter was 2760 beavers; 922 otters; 13,440 badgers; 12,900 musk-rats; 200 wild cats; 680 bears; 28,680 deer, and 1000 other animals. The grease taken from the deer may be estimated at 290,000 lbs. After giving these figures, we may be allowed to pass over in silence other statistical details of Indian commerce with the factories, or trading establishments, belonging to the American and English in the northern and western parts of North America.

At the Great Dalles, and at the long straits on the Columbia, there exists a real market, whither the tribes of the sea coast and of the interior carry their fish dried by the process described above, as well as certain nutritive roots, wild fruits, and objects brought to the coast in ships. The natives of the Rocky Mountains bring horses, and various articles which they make or find in those cold regions. The white men also frequent this great fair, where they sell all they can, and procure many things they want, such as horses, canoes, and guides. In exchange for these commodities, the Indians receive from the Whites old clothes, Canadian, American, German, or French, in which they deck themselves out in the most grotesque manner.

Commerce with the Indians is carried on by means of the factories or trading establishments of the Government, or by the enterprise of licensed traders. Most of the official factories are ill-managed, and as no spirituous

liquors are to be found in them, the Indians prefer dealing with the merchants who sell them whatever they want. Moreover, the English take care to depreciate the American goods, and their influence is very sensibly felt in the commerce of the frontiers. The agents employed by the United States' Government in its dealings with the Indian tribes are unanimous in their representations of the immorality of the merchants and their assistants, and of the corrupting effect of their example on the character of the Indians. The inefficiency of the laws prohibiting the importation of alcohol among the Indians is a source of the greatest detriment to them. The practice of dealing on credit is also a fruitful cause of dishonesty. Buyers on credit for the most part do not pay; the sellers seek compensation by raising the price of their goods. The consequence is injustice towards honest purchasers, and the temptation to them not to pay. The merchants have often recourse at last to the expedient of making the Indians drunk with spirits, and stealing their furs.

Some friend of the Red Indians addressed a petition to the United States' Government to take the monopoly of the Indian commerce into its own hands, in order to destroy English influence and the system of credit. It was represented that by this means the savages would be able to make their purchases at 200 per cent below the current prices, and that the importation of alcohol, which is so pernicious to them, would be arrested. But the American Government prefers leaving full freedom to the present mixed commerce. A still better plan would be to place the whole commerce in the hands of one or several companies, who would appoint intelligent, honest, and competent agents. The companies and the Indians would derive great advantage from such an arrangement, and the

benefit would be no less great to the cause of civilisation, morality, and concord between the red men and the white. Government would ged rid of a heavy charge, which conduces neither to its material advantage nor to its dignity, and would economise an annual outlay of 12,000*l.*, which might be expended for the benefit of the savages, in the establishment of schools for the children of both sexes, and in the purchase of agricultural implements, to be given as prizes to the most industrious tribes.

We will not dwell on the imperfections of the present system, nor on the uncertainty in which it involves the licensed trader, owing to the fluctuation of the price of furs in the markets of St. Louis and New York, and the losses he has frequently to sustain by buying his furs dearer from the Indian than he is able to sell them in these markets; but we must devote a few lines to the mode in which the Indians go through their commercial transactions with the Whites. The chiefs and hunters are very cunning, although generally honest in their dealings; it is true the merchants often try to deceive them, but the advantage is not often with the Pale-faces in this contest of interest and cunning. We shall give an example, to show that these unfortunate savages, if they cannot be justified, have at least some excuse in acting as they do towards those who endeavour to take advantage of their ignorance and simplicity.

A merchant had sold to an Indian a certain quantity of powder, assuring him it was a grain that would grow like wheat. The Indian, not suspecting any deception, sowed the precious seed with especial care, but he was not long in finding out the trick which had been played on him; he then came back to the merchant, and took from him, on credit, a great quantity of goods, which he carried

off to his village. The time for settling accounts having arrived, the merchant, not imagining he had been duped in his turn, went to ask the Indian for payment for his goods. "I will pay you," answered the latter, "as soon as the powder you sold me begins to grow."

Competition is so active in some parts of the American deserts that the savages can go from one trader to another until they get a good price for their furs; they sometimes even sell them a third above their real value. They reckon either by memory or by means of notches on a piece of wood; many of them trust to the honesty of their creditors. But the whole system is so badly organised, that their commerce, always precarious, will never become a certain source of profit to the Indians, nor of fortune to the merchants, who are often ruined by the system of credit. The prodigious yearly destruction of the animals whose skins are so valuable, and the inconstancy of the seasons, combine to cause frequent perturbations in this branch of commerce; so that the fur companies alone realise any considerable profits by their purchases or by the goods they sell in exchange, for their enormous capital puts them out of reach of all these fluctuations.

In former times, as now, commerce was carried on between the different savage nations of the American continent, either by barter or by means of coins made of an exceedingly hard kind of shell. These coins are of different shapes; some are flat and about the size of a franc piece; some are tubular like little barrels, from a quarter to half an inch in length, festooned with white, blue, or red round the edges, and spotted with the same colours on both sides; others are square, and made either of shells or of stone from the Red Quarry in the Prairie hills. The *wampum* is nothing else but this kind of money, bored

through the middle, and strung like a necklace; the Indians still wear the wampum as an ornament, but since they have become acquainted with the value of metals, it has almost ceased to be current as money; it is still much prized as an ornament, though it has lost much of its prestige.

There are wampums made of precious stones, but they are not more valuable than the others. The shells of which they are generally made are broad, and very difficult to cut. Previously to the establishment of American independence, some English speculators tried to manufacture this species of money, in the hope of making large profits by it, but they were obliged to abandon their enterprise, finding the labour too great and the remuneration too insignificant. Moreover, as they did not attain to the same perfection in this industry as the Red Indians, the latter soon discovered that the wampums of English manufacture were spurious, and would no longer purchase them. Hence the popular saying, that "neither the Jews nor the Devil can make counterfeit Indian money." In making their wampums, the Indians used a nail fixed in a piece of wood, and turned the nail on the shell until a piece became detached from the principal mass. It is evident that such a process requires too much time to be adopted with any chance of profit by Europeans.

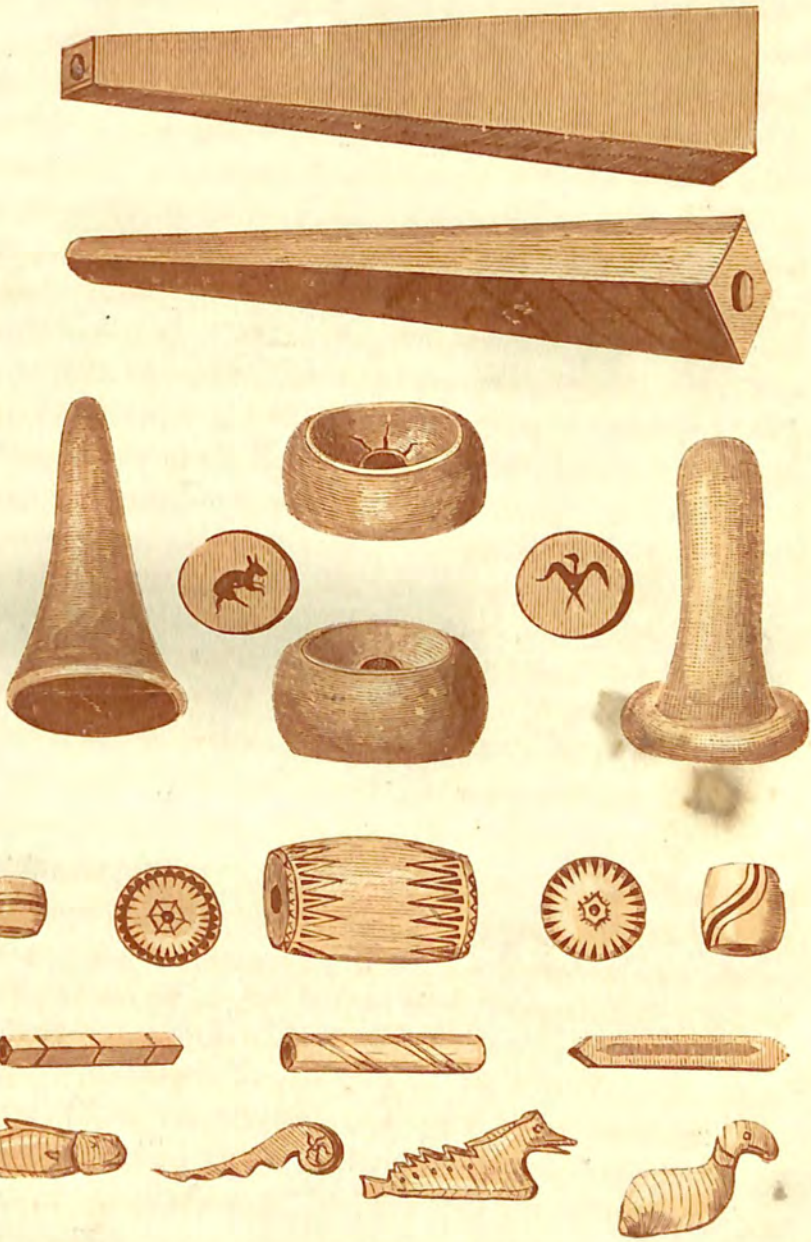
The Red Indians are not wanderers by nature, but rather from necessity; most of them live in tents made of buffalo skins or the bark of trees, which are as picturesque as they are original. These tents are generally the shape of a reversed funnel; the opening at the top serves at once as a window to admit light and air and as an egress for smoke; the door, which does not close, is low and narrow.

These tents are generally very spacious, on an average twenty feet in height by thirty or forty in width *; with rare exceptions, they are very clean in the interior. The Indians have, like the Europeans, some idea of comfort and even elegance in their dwellings. Among some tribes, especially the Crows, the Black-feet Indians, and the Comanches, the skins destined to cover the tents are prepared with as much care as those employed for making tunics or moccasins. We have had in our possession some of these skins prepared by the Comanches; they were very soft to the touch and brilliantly white inside; many were even ornamented with designs in coloured marquetry, representing sometimes a buffalo hunt, sometimes groups of arms and shields arranged with great art.

These tents are generally only a provisional dwelling, constructed for the duration of a halt, or of a season at most. When a tribe becomes stationary, or at least intends to remain a long time in the same country, it builds small habitations of a more solid description, which afford better protection against the inclemency of the seasons. In the north-west of America the Indians build huts of the trunks of trees for the winter, like those the Americans call log-houses. They are constructed of blocks of wood cut square, placed side by side, and joined together by a mortise at both extremities. These cabins are of an oblong shape, and the door is narrow, low, and on a level with the ground, so that it is often necessary to kneel down to penetrate into the interior: a thatched roof completes this rude and primitive dwelling.

The Shoshonees, above all those who live in the midst

* There are others much less vast, but they are only used in emigration; those which the Indians inhabit during any length of time are always very large.



WAMPUMS.

of the mountains of Utah, inhabit caverns in the rocks. The cabins of the Mandans are made of wood covered with clay, which acquires, by exposure to the sun, a solidity almost equal to that of stone. They are of the shape of a flattened cone. The ground being hollowed out to serve as floor and foundation, there are generally two or three steps to descend on entering. The roof, made of a solid framework of wood intermingled with branches of trees and covered with clay, forms, notwithstanding its inclination, an agreeable and convenient terrace, where the Mandans often resort to smoke and converse in the evening, and where in summer they often sleep. The interior of these round cabins is about fifty feet in diameter. The walls are constructed of enormous beams a foot thick, the first row of which is solidly fixed in the ground, and serves as a foundation, rising in a circle five or six feet above the surface of the soil; a second row rests at one end on the first, and at the other leans against a third, which forms the roof, and which is supported by transverse beams and perpendicular pillars rising from the ground. This woodwork is covered externally with a layer, eight or ten inches thick, of willow-branches, to prevent the wood from becoming penetrated with damp and growing rotten. These half-subterraneous dwellings only receive light and air through an opening, ten or twelve feet in circumference, at the summit of the building. The hearth, which serves as a kitchen, is hollowed out in the ground immediately below this opening, and is sufficiently well constructed to resist the action of the fire. It is generally about a yard in width; but sometimes, when a family becomes numerous, it is increased in size, so that every one may find a place in the circle, of which the hearth becomes the centre in winter. The beds are placed against the wall

all round the cabin, as in our school dormitories. They are made of woven willow-branches and placed about two feet from the ground, on props; a buffalo-skin, freshly taken off the animal, is laid over this matting, the fur upwards, and, as it dries, adheres to the willow-branches, and forms a tolerably soft mattress. Other skins, painted, and embroidered with the sheath of the porcupine's quills, are hung on each side as curtains to separate the beds, between which are seen bundles of arms surmounted by buffalo-heads, shields, garments of honour belonging to the warriors of the family, trophies of scalps which commemorate their exploits, pipes, medicine-bags, and all the treasures of which the Red Indians are most proud. The whole family lives there in happiness and peace, proud of the past, without care for the present, and confident in the future. The Mandans are the most civilised Indians of the North. Often facetious and full of spirits, indefatigable talkers and story-tellers, they are very fond of laughing and playing; they sing and dance with great spirit: they are, moreover, very religious, and have a love of comfort and cleanliness which is not observable to the same degree in any other tribe of the North-west.

Having little taste for the perpetual combats entailed by a wandering life, they have grouped themselves, for mutual protection and defence, in villages fortified in a very singular manner. These fortifications consist of a wall of trunks of trees, fifteen or twenty feet in height, and firmly fixed in the ground; a small space is left between the trees for observing the enemy, and for the passage of the arrows showered on the assailants. Within this wall, which completely surrounds the village, there is a very deep ditch, in which the defenders of the place

conceal themselves in order to discharge their arrows with more security.

The habitations in these villages are separated by streets or lanes a yard or two yards in width. The door of each house is turned towards the centre of the village, a sort of open place, in the midst of which stands the Great Medicine Canoe, a cask of great size filled with mysterious herbs, — a symbol of the ark of Noah, which preserved the human race in the deluge. Opposite the Great Medicine Canoe, and on the eastern side of the place, stands the Great Medicine Lodge, built at the common expense, and belonging to the whole tribe, as the churches in our parishes belong to all the inhabitants; but this lodge is only opened for mysterious ceremonies, and is ornamented externally by none of the emblems which decorate the fronts of the private houses; it is distinguishable by its size and simplicity, for the principal chiefs of the tribe, and warriors who have made themselves famous in battle, exhibit the scalps and medicine-bags taken from their enemies, suspended to long poles planted before the doors of their houses. These trophies are the titles of nobility of the Red Indians, and give them a right to public respect.

The farms of the Cuabajaïs are generally square, and have two entrances, one to the east and the other to the west. The houses receive light through arches made of willow-branches, which also afford shelter from the great heat. The windows are turned towards the interior of the square, and serve less to give light than to allow the smoke to escape from the fires lighted by the different families who inhabit the farm. During the night, sentinels watch at the doors to prevent all surprise from without.

The cabins of the Mojaves resemble our European cot-

tages; they are from ten to fifteen yards square, and the walls, which are made of earth and willow-matting, are about twenty-two inches in thickness. Large jars filled with provisions are arranged along the walls. The roof, much larger than the hut, and supported by beams, forms an external gallery, which is the rendezvous of the family and neighbours, who pass hours there, lounging and conversing. Near the houses are seen immense cylindrical structures of wicker-work, with conical roofs, which are used as granaries for maize and the ripe fruit of the mosquite. This fruit, ground into flour, makes excellent cakes, which the Indians of the Colorado and the Gila appreciate very much.

The Chinooks build their houses of thick and broad planks, which they prepare with great trouble out of the trunks of large fir-trees, which grow in great abundance in their country. The houses are oblong, and two rows of beds, ranged one over the other, like the berths in a ship, are placed against the wall.

In Oregon the habitations of the Indians are generally mere huts, six or ten yards long, conical in shape, and crossed in the interior by beams, which are used for drying salmon. The Indian huts on the banks of the Columbia are, for the most part, constructed of the bark of trees, pine branches, and brambles, which are sometimes covered with skins or rags, and have a very squalid appearance. Round about are scattered in profusion the bones of animals, the refuse of fish, and heaps of dirt of every description. In the interior, roots are piled up in heaps, skins and dried salmon are suspended from poles; and around the wicker cauldron crouch human beings of the most repulsive aspect, their faces covered with grease and dirt, their hands and their whole persons disgustingly dirty. What a contrast to the

houses of the Mandans and Pawnees, which are so spacious, clean, and even elegant!

The houses of the Pawnees are circular, and generally about fifty yards in circumference. They are formed of young trees planted at regular distances, whose summits, bent inwards, rest on an equal number of posts driven circularly into the ground. This framework is covered with the bark of trees, earth, and green herbs, which give these cabins the appearance of natural hillocks of grass, or of gigantic bee-hives. Light and smoke pass through an opening in the centre of the roof of these rustic dwellings, which are warm in winter, and very cool in summer.

The Indian habitations are about as various as the tribes, each being distinguished from the others by its form, materials, and style of construction. Thus the cabins of the Omahas, which are circular like those of many other tribes, have this peculiarity, that they are decorated in bright colours of a beautiful effect, a fashion not adopted by the neighbouring tribes. The dwellings of the Tlamaths have only an opening at the summit, which serves at once as door, window, and chimney. The Natchez used to build themselves solid houses, five yards square, of a kind of mortar composed of wood, mud, sand, and moss, and called by the Creoles *barbe-espagnole.* The roof, made of reeds and grass, often lasted twenty years without needing repair. A very low and narrow door, like that seen in the pueblos of New Mexico, was the only opening in the house.

Most of the Comanches, like the Sioux of Missouri, have dwellings which are in no respect comparable to those of the Mandans. Their hut is the traditional wigwam, which can be set up easily at every halt and then

carried away a considerable distance; its shape is always that of a reversed funnel, and it is made of buffalo skins or birch-bark. It is never very large; provided there is sleeping room for every member of the family, nothing more is needed; the rest of their time is passed in the open air.

The Needle Hearts and several tribes of Columbia generally make their tents with mattings of reeds stuck into the ground, and raised in the middle on a slight timber-work. In the south of Upper California, New Mexico, and Utah, and on the banks of the Gila and the Colorado, some populations are met with who inhabit great cylinders of birch bark or of reed matting, like the orange-sellers of Sassari in the island of Sardinia.

But of all the Indian habitations, the most curious and interesting as well as the largest, are those of the population of New Mexico, to the west of Santa-Fé: inhabited now by Zuñis, but belonging, without doubt, formerly to the Jemez, the Moquis, and other tribes living in the valleys of Chelly, Chaco, Sierre-Madre, and the numerous tributaries of the Western Colorado and the Gila. This immense and now desert country was thickly peopled both before and after the conquest, if we may judge by the number of pueblos * the traveller meets with between Santa-Fé and 114° West long., — that is, comprising an area of about 8°. These pueblos, or Indian towns, are composed of stone buildings, such as are nowhere to be seen in the United States, Canada, Oregon, or Columbia, being large houses, with two wings at right angles, and of equal height and width with the centre.

* This name is often given to the dwellings, towns, and villages of these latitudes, as well as to their inhabitants.

These two wings are connected together by a semicircular wall, which encloses a vast court, in which are seen one or several cylindrical constructions, called estufas, concerning which we have already given some details. Sometimes these estufas are built inside the house, instead of being isolated from it. The pueblos, which often afford lodging to a considerable population, contain from two to four stories of little elevation, and viewed from within the court resemble a colossal staircase of two or four steps; for each story has a terrace, which forms the floor of the story above. A set of wide steps gives an exact idea of the singular appearance of these extraordinary monuments. The external façade looks like a very high wall pierced with small windows, which give light and air to the interior of the rooms. The ground-floor of the edifice generally contains as many ranges of rooms as there are stories in the house; these rooms receive air and light through windows either in the external façade, or in that towards the court, or else in the roof. As there is no staircase in the whole building, the ascent from the ground floor to the first floor is effected by means of wooden ladders exactly resembling our own; the same mode of ascent is adopted from the first to the second floor, and so on to the top of the edifice. The lower stories form terraces, on which the families assemble to rest, converse, or smoke, passing long hours in the enjoyment of the *dolce far niente*. These terraces, or platforms, are also used for hanging out maize, vegetables, and all sorts of winter provisions, which are only eaten after having been long exposed to the sun.

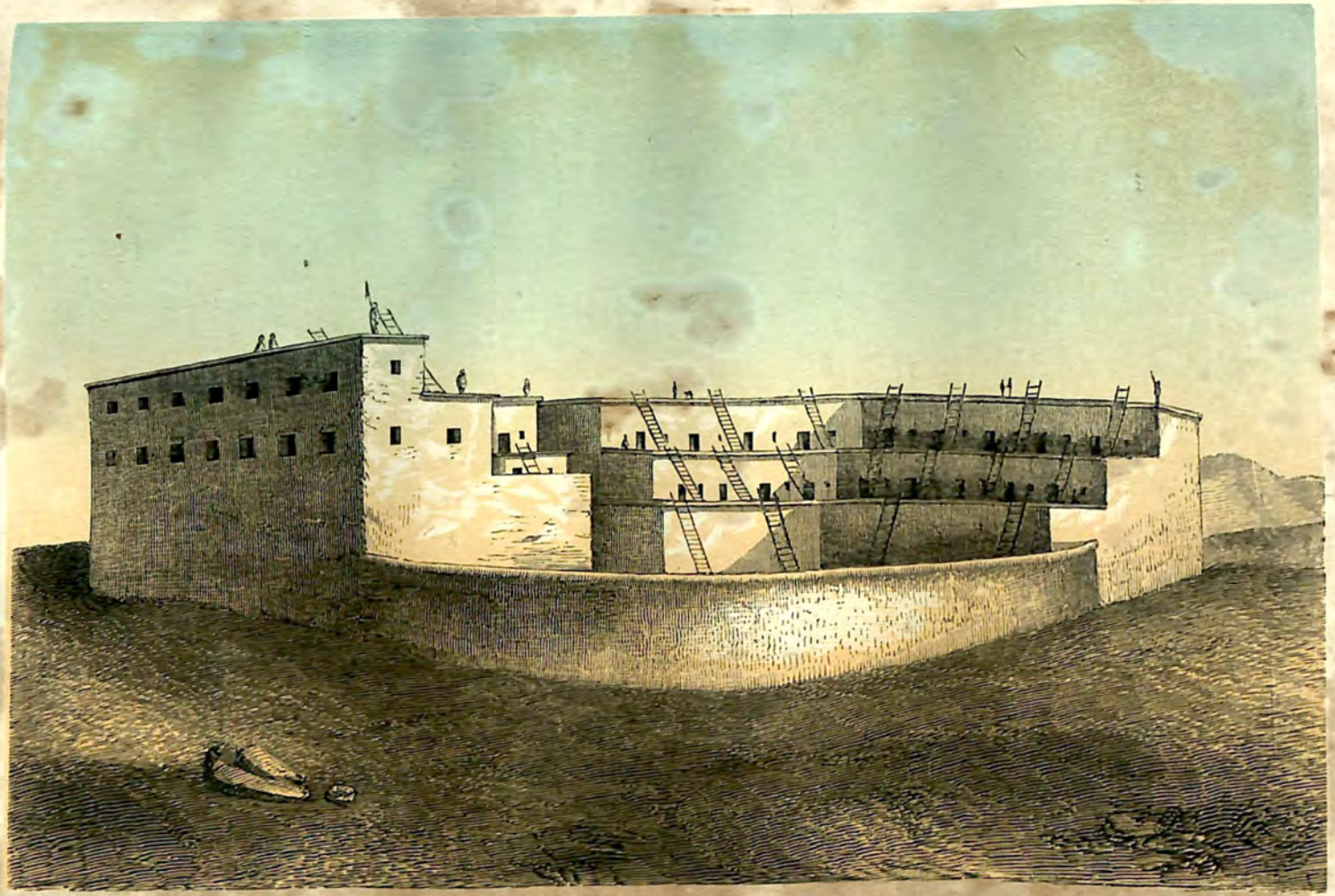
The Navajos live, for the most part, in cuneiform huts, not unlike those of the Pawnees; some are of *adaubes*, or bricks baked in the sun; others are made of the branches

of trees, or of reeds covered with mud, but very pretty in appearance: they are generally scattered among fine fields of maize, or beautiful orchards of fruit trees.

The Indians remain very little within their wigwams. The principal work of the women, the preparation of skins, is always done in the open air; the men are generally out hunting or fighting, and when they return to the villages, they smoke and talk in groups on the grass of the fields, and only enter their dwellings to eat or sleep. Winter alone forces them to shut themselves up in these frail habitations, which protect them but imperfectly from the severity of the weather, and yet deprive them of the pleasure of contemplating external nature, for which they have a real passion, even when the elements are convulsed and seem to threaten everything with destruction.

Sometimes the Indian villages are fortified, as we have seen is the case among the Mandans; the intrenchments generally used by the savages when they fear an attack from a powerful enemy, consist of walls of earth or piles of wood, erected around the village. Many tribes of the south, and above all the Natchez, sunk deep into the earth enormous trunks of trees, which, rising at least three yards above the surface of the ground, were cut to a point at the top. Towers of wood were built outside to protect this strong palisading, which was perforated with loop-holes, and completed the fortifications, which cannon alone could destroy.

There can be no doubt that in former times there existed in the direction of the great lakes, periodical markets, where the Indians from different parts of the American continent met together to exchange the various products of their countries and the fruits of their industry. We mention the neighbourhood of the great lakes as the pro-



A PUEBLO.

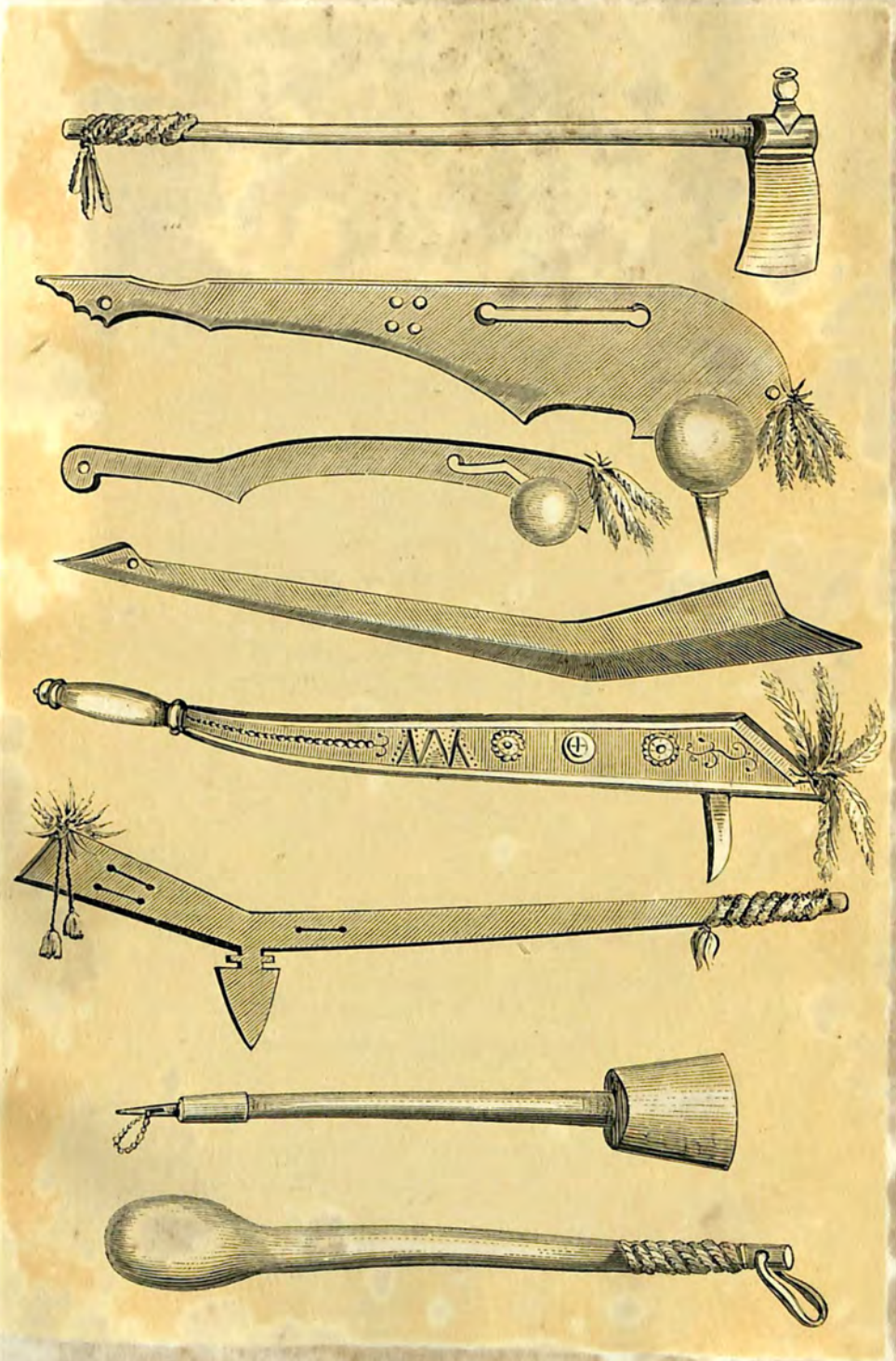
bable locality of this rendezvous, on account of the facility of access afforded by the multitudes of rivers which take their rise in these latitudes and flow thence through the valley of the Mississippi. Another reason is the uniformity of the objects found in the artificial hillocks and tumuli (such as hatchets of brass, pipes from the quarries of the Coteau-des-Prairies, coins made of shells, &c.), among the tribes furthest removed from each other, and from the places where the materials are found of which these objects are made. Unfortunately we have no certain proof, either historical or ideographic, of the truth of our supposition; but we are justified in inferring that these general markets existed, and even that they are the cause of that resemblance of manners, customs, and ideology observed among some of the tribes which differ from one another the most in physical type, religion, language, and character.

## CHAP. XXXV.

INDIAN WEAPONS.—SHIELDS.—SPEARS, BOWS AND ARROWS.—TOMAHAWKS.—CALUMET OF PEACE. — A STANDARD. — CANOES. — SILOS. — INDIAN VANITY.—COSTUME.—TUNIC, MOCCASINS, GAITERS, AND CLOAK.—NUDITY.—HEAD GEAR.—ORNAMENTS.

COMPELLED as he is by necessity to a wandering life, and reduced to go long distances to procure the food indispensable for his existence, the Red Indian's ingenuity, though not amounting to high powers of invention, is still sufficient to create formidable weapons wherewith to combat his enemies, kill the wild beasts which he often meets, and capture animals whose valuable fur he employs to clothe himself, or makes a productive source of trade with the whites. He has found means to forge and fashion every instrument that he requires for his defence, or to overcome the obstacles to his distant excursions and hunting expeditions. Let the Indian display to you his shield, bow and arrows, his lance and tomahawk, his war-club, scalp-knife, and calumet, &c., however rude the fashion of all these articles may be, still you will feel tempted to inquire out of what European arsenal they came, or under what artist he learned to give shape to those simple arms and rustic implements which accompany him in his long peregrinations.

An Indian savage is never met unarmed, to whatever



TOMAHAWKS.

tribe he may belong; he is cautious, distrustful, and never off his guard; therein resides his principal strength; but although vindictive in the extreme, he is not naturally ferocious, as some authors have chosen to assert: when attacked he defends himself; in course of time he avenges the blood of his friends or kindred shed in battle, because it is a law with him that blood must pay for blood. And thus the spirit of enmity and vengeance is handed down from one generation to another in the wilderness. The cruel tortures which some tribes inflict on the whites and their other enemies, and the desperate animosity with which they pursue them, always originate in some previous aggression or injury. The Red Indian's instinctive hatred for the whole European race is founded on the cruelty and injustice of the first conquerors. This hatred is national, hereditary, blindly savage, and prevents their being able to grasp with friendly feelings the blood-stained hand of their foe.

The shield is the only defence that an Indian carries in battle. It is a large disk, about two feet in diameter, made of tanned buffalo-leather; on the side exposed to the enemy it is usually painted, and trimmed with eagle feathers, and there is often round the edge a fringe of scalp-tufts, the centre being embellished with various ornaments, amulets, or small *medicine-bags*, to which the Indians ascribe great preservative properties. This shield is fastened on the left arm, in the way formerly practised on the old continent before the invention of gunpowder, and the Indians use it with admirable dexterity to parry blows from lance and tomahawk, and shelter themselves from the arrows of the enemy. We have in our possession several of those shields, which were proof against gunshot. A great deal of care is bestowed on the making of this

defensive arm; before it is used, it always receives a kind of religious consecration. With the Comanches it is generally painted a bright yellow, with the intention to make it resemble the sun; it is then decked out with all the ornaments and accessories which custom requires, suspended to a spear, and exposed to the rays of the rising sun, the first blush of which they believe will make the shield impenetrable. Other Indians expose them in this way for four and twenty hours. No warrior belonging to a tribe where the old customs are preserved, would make use of a shield before it had received this sort of divine consecration.

The spear and arrow are the principal offensive arms of the Indians both in war and for hunting. These spears are commonly eight or ten or even twelve feet long, and however huge and cumbersome such a proportion may appear to us, yet the Indians are able to manage them with infinite skill. The staff is generally made of ash, or any other wood at once light and solid. Before iron was introduced, the ends of their spears were made of silex, obsidian, or any other hard stone, ground to a keen and sharp point, and varying in length and breadth according to the custom of different tribes; at the present day they terminate in an iron point two or three feet long with a few exceptions. Thus the Crows, Dacotas, Black-feet, Mandans, and other nations of the North, finish their lances with a piece of iron, short but rather broad; whereas the Comanches, Weros, Lipans, Caddos, and most of the Indians of the South, prefer a long and slender point, often made of a sword-blade, solidly fixed to a staff about ten feet long. This staff is always decorated with ornaments, such as many-coloured pieces of leather, scalps, eagle or crow

feathers, often little *medicine-bags* are suspended to it. Many of the Texan tribes fasten to the lance a long rope the extremity of which is fixed round the waist or to the saddle, so that the rider may throw the spear and strike the enemy or his prey at greater distance. We do not remember meeting this custom anywhere but in Texas.

The arrow, an instrument equally dangerous in the hands of Red Indians, is two or three feet in length, and usually made of ash or any other white and light wood. To one of the ends are fixed three feather vanes to give precision and velocity to the shot, the other extremity is armed with an extremely sharp and pointed steel, the dimensions of which vary according to the tribe. Formerly, and sometimes even now, among several tribes of the extreme South, silex or obsidian, eagles' or vultures' talons, claws of bears or panthers, bones of fish and divers animals, are used instead of steel. The wounds made by these substitutes for iron are often venomous and mortal. The Indians are said to poison their arrows with the juice of certain herbs; we were assured of this in Texas, and shown one of these plants which passes for a deadly poison; but notwithstanding such assertions we are convinced that this belief is an error. We have often, during a seven years' life among the solitudes of the New World, heard of persons said to have been murdered by poisoned arrows from the Indians. But the American authors who give the greatest details on the customs and habits of the Red Indians, nowhere make any mention of this custom; and their silence appears to us sufficiently to indicate that there is no foundation for such an opinion. The most dangerous of all arrows are those which are made with sharp iron ribs. They tear up the flesh into which they penetrate, and

almost always leave a mortal wound. They are used only by a few tribes, and even by those but rarely. It is worthy of notice that some tribes make flutings on the wood of their arrows. Those of the Lipans, for instance, have four straight flutings; the Comanches make two straight black flutings and two red spiral ones, the Wecos, four red spirals. However, this is not a general custom, and none of the arrows in our possession have any mark of the kind.

The Natchez made their bows of acacia wood, and the string of bark or skin. Their arrows made of reeds, like those of the numerous tribes extending from beyond the Rocky Mountains to the Pacific Ocean, had points made of fish or other animals' bones, for hunting purposes. Their axes for cutting wood were made of silex.

When an Indian starts on a fighting or hunting expedition, he carries a considerable provision of arrows in a bag or quiver, generally made of panther skin, which he slings to his shoulder. We have seen some made of tanned leather embroidered with beads and porcupine quills, dyed in different colours, producing a very beautiful effect; the edges had a leather or hair fringe.

The bow is made of *Maclura aurantiaca*, which the Canadians call *bois d'arc*, strong and flexible; or else of fish-bone, or even sometimes of the horn of the mufflon or mountain-ram. This horn is alternately heated and soaked so as to render it soft and elastic; it is drawn out to a certain length, scraped and polished until it has acquired the necessary shape and curve. The Indians set great value on bows made of bone or horn, and those who are ignorant of the art of manufacturing them, pay heavy prices for them. The length of the bow is about equal to that of the arrow, viz. two feet and a half or three feet.

It is generally made stronger by binding it round with leather thongs or rattlesnake skins, which add to its beauty.

But when spears are broken, and arrows and gunpowder (among those who possess guns) are exhausted, then the combat is continued through a horrible hand-to-hand conflict, in which each warrior dearly sells the victory to his enemy. Henceforward the tomahawk and war-club are the only weapons, and the scalp-knife finishes the hideous tragedy, by separating the scalp of the vanquished, which becomes the prize of the victor, and the irrefutable proof of victory.

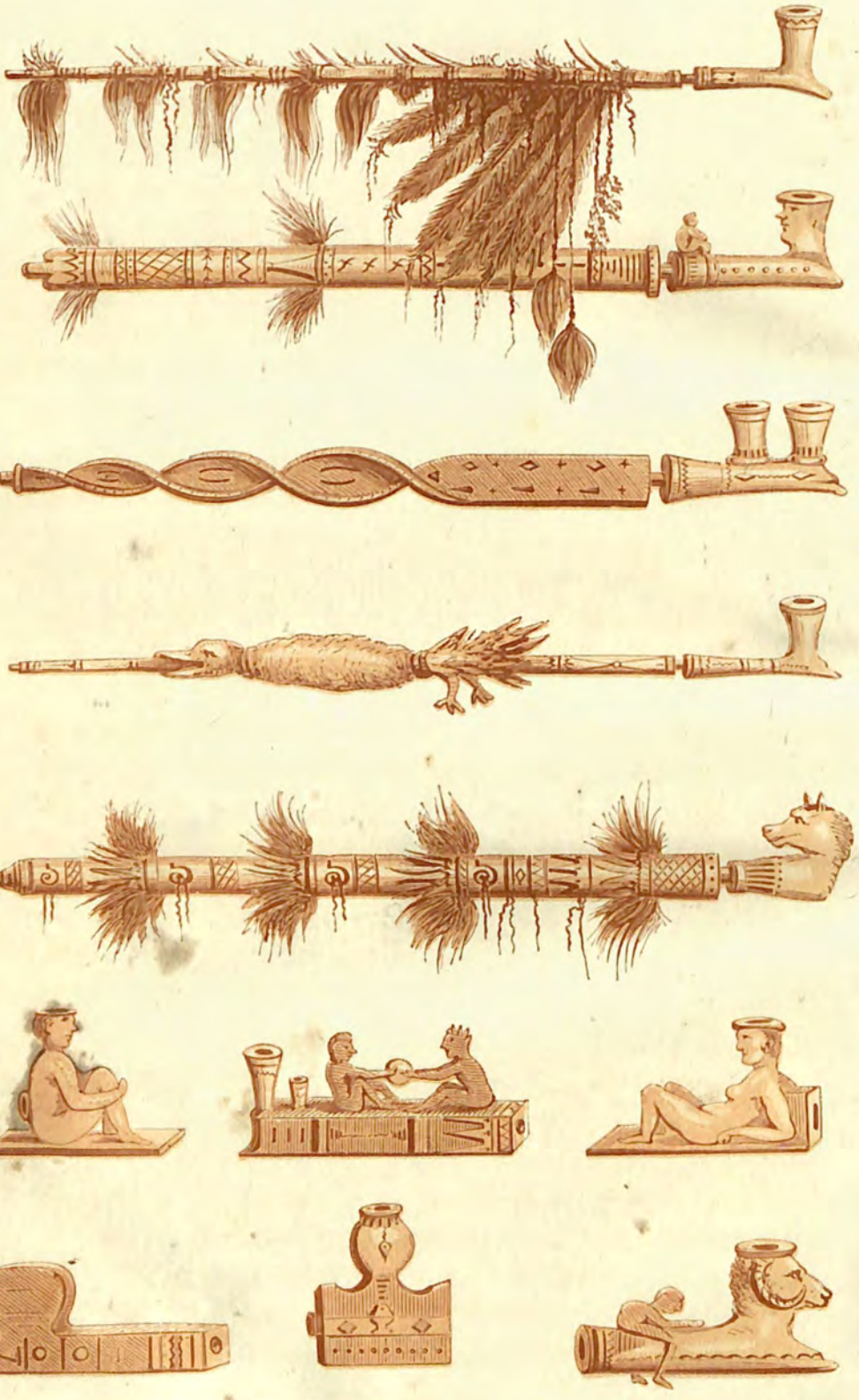
The tomahawk in use among the Indians before the time when the "Pale faces" had abundantly furnished them with iron axes, was a large stone ground sharp on both sides. The handle was made of one or two flexible pieces of wood about half a yard in length, let into a double groove in the middle or thickest part of the stone. The use of this weapon is still common among those tribes which are too poor to procure iron axes. The tomahawk, primitive or modern, is a most terrible arm when used by the Red Indians; they handle it with inconceivable skill, and aim their blows with extraordinary dexterity and precision. They occasionally throw it at the enemy, in which case it causes almost certain death: but this rarely happens; the Indian is too well aware of his adversary's cleverness and agility in parrying and avoiding attacks, to run the risk of remaining disarmed in the event of missing his blow.

In addition to the tomahawk, chiefs of tribes and villages also possess the *war-club;* this instrument seems to belong exclusively to the chiefs: we have never seen any in the hands of common warriors; but we will not affirm that

this custom is without any exception in the northern parts. This species of club is of modern invention; it is half a yard or two feet in length. It is shaped at the extremity like the butt-end of a gun, and at the place where the hammer of the gun should be, there is a triangular steel blade nine or ten inches long, and five or six broad, keen and double-edged like the blade of a paper-scraper, which it very much resembles. The handle is decorated with small brass-headed nails. There are other war-clubs of Indian manufacture, in the shape of a pistol; a round stone with a blunt short point something like a bird's head is fixed in the curved part, or else a strong pointed bone, which causes dangerous if not mortal wounds.

Of all the weapons in use among the Indians the war-club is the most formidable, and that which most frequently deals the death-blow. But they have to pay very dear for them, as the "Pale-faces" who manufacture those arms sell them for enormous prices. The same may be said of all steel or iron instruments we meet in the hands of the Red Indians: ignorant as they are of the way of working metals, they must needs have recourse to American and English manufacture. The scalp-knife, for instance, is nothing but a prosaic butcher's or kitchen knife; it is equal to the price of a horse: a tomahawk is given in exchange for two horses, sometimes more, or for very valuable furs. The Comanches, in Texas, and several tribes in the North, have *tomahawk-pipes* (small hatchets, the head of which is made hollow like the bowl of a pipe, and the handle perforated in its whole length to serve for a tube): these being real works of art in Indian estimation are sold at a much higher price; they cost as much as three or four or even six horses.

The shepherds of Sandia, and some other pueblos of



New Mexico make use of the sling to defend themselves against foes and wild beasts, and they employ this dangerous weapon with extraordinary strength and dexterity. This custom reminds us that the Aztecs and Tezucans also used the sling in battle; and it may have been handed down from time immemorial to the shepherds of New Mexico by the bold warriors who were doubtless their forefathers.

We may give the Calumet a place in our descriptive museum of arms, since in Indian huts it holds rank in the centre of the military family trophy. Besides, it is indirectly connected with war matters, as it is never smoked but at the conclusion or ratification of a treaty of peace which terminates a war, commences an amnesty, or sanctions a territorial agreement. The calumet is everywhere an object of great veneration. It differs from the pipe, for which it is often mistaken, by its accessory decorations, but is equally composed of a chimney and tube. The calumet is made of red steatite, found only in the quarry called by the Indians *Fountain of Pipes*. All the calumets of the Red Indians of North America are made exclusively of this rare and valuable stone. When a tribe undertakes a pilgrimage to the *Sacred Quarry* to make provision of materials for manufacturing pipes, this tribe becomes inviolable in each of its members, and even their bitterest enemies hold themselves obliged to allow them a free passage through their territory, and to treat them with every regard for the laws of hospitality.

The chimney of the calumet resembles a truncated funnel, two or three inches in height by one in breadth at the base, and a little more than two inches in diameter at the orifice. It rests on a cylinder of the same breadth,

about six inches long, one extremity ending in a point, while the other communicates with the tube. This last part of the calumet, generally two or three feet in length, is made of a piece of young ash at least an inch broad, thicker in the middle than on the sides, and perforated so as to form a flattened tube. This tube is decorated, like the Indian arms, with patterns of porcupine quills, horsehair, ribbons, beads, or ermine. In the lower part, that is to say near the chimney, hangs the ornament by which it is distinguished from ordinary pipes, consisting of a kind of fan made of six or eight eagle feathers.

Each tribe has but one single calumet, and it is always intrusted to the great chief, who preserves it in his tent with religious care, wrapt up in bands of elk or stag leather. Wherever it be, the calumet is looked upon as a thing sacred, and guarded from profane touch. The very chief in whose keeping it is may not use it except on the occasion of a truce or treaty of peace. Thence it derives the name, *calumet of peace.* When such an opportunity offers, the warriors or persons interested in the conclusion of the truce or treaty assemble, and sit on the ground in a circle under the tent of the chief, who then, with slow solemnity, brings forward the sacred instrument which is to figure in the ceremony, like the state seal which must confirm and ratify all that has been previously arranged. He proceeds to light the tobacco in the pipe, draws one puff and passes it to the chief or warrior next to him in rank, who having drawn one puff, also passes it to his neighbour and so on, until the whole company has partaken of it. When the calumet has thus gone the round of the assembly, the chief to whom it belongs empties the chimney, wraps up the instrument in its bands, and replaces it in his wigwam,

where it remains undisturbed till another solemnity occurs.

It appears that in former times the calumet was a passport, a safeguard which rendered the person who carried it inviolable. Father P. Marquette and M. Joliet (who were sent in 1673 by Count de Frontenac, Governor of Canada, in search of a passage leading to the Gulf of Mexico) relate that the Illini gave them "the sacred calumet, the mysterious arbitrator of peace and war, the safe-conduct among nations." The same respect for the bearer of the calumet exists at the present day, but it is very seldom that the chief to whom it belongs trusts it to a white man. This instrument is like the flag of truce which our envoys carry, on requiring a suspension of arms.

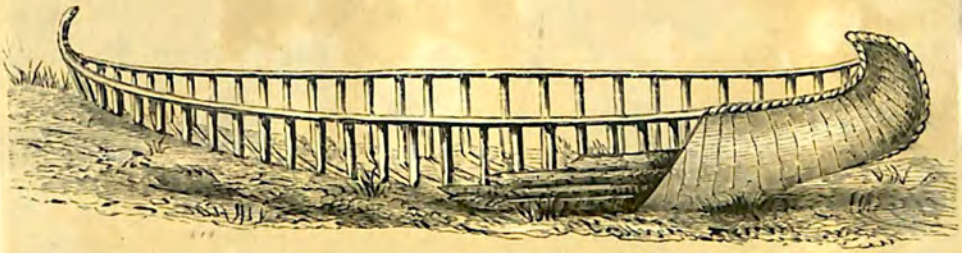
We shall finish this subject with a few words on the Indian standard, which has been ignored by most American writers. It is curious to find a flag among the Red Indians, representing the honour of the tribe; it has however no cock, nor eagle, nor *faisceau* to symbolise the character of the tribe or its form of government, as is customary in Europe. After the wars of the last century, and since the introduction of strong liquors and the small-pox, the tribes have become so weakened and disorganised that the use of the standard has ceased, except among those few who are yet powerful from the number and valour of their warriors, and who have preserved with religious integrity the traditions and customs of their ancestors. This standard is in shape like a crosier, six or seven feet long, with a row of eagle's feathers planted horizontally on the whole length of the staff. But what matters the outward shape of the standard? Everything is in the idea invested in it, and the Indian stands by his feathers with the same earnest intrepidity as the French soldier

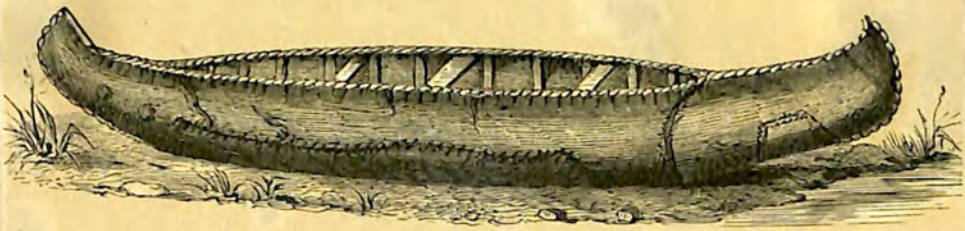
who lays down his life to defend the silken rag which personifies his country in the battle-field.

Before entering on the subject of costume, we shall close our account of the different branches of Indian industry with a brief description of canoes and silos (subterranean storehouses), for which we have hitherto found no place.

Canoes are of three sorts: pirogues, made of the stem of a single tree; small boats lined with buffalo hide, in form and materials singularly resembling the shore-boats in use among the fishermen of the coast of Wales and north of Ireland; and, lastly, the canoe properly so called, consisting of a very slender framework of cedar-wood covered over with the bark of the *Betula papyracea*, detached from the tree in long strips. These strips are sewn over the framework, and the seams are covered with pitch. The poop and prow of these canoes are curved like those of a Venetian gondola, and often decorated with paintings and carvings. The common length of the craft is four yards. Some are larger, but the Indians prefer the smaller for use, as their lightness allows of each man carrying one on his back in places where, navigation being impossible, they are compelled to choose a land passage, and make what is called in the language of the wilderness a *portage*.

The pirogues of the Chinooks, and some other tribes near the mouth of the Columbia, vary in form and size; some are more than fifteen yards in length, and are cut out of the trunk of a fir or white cedar. The poop and prow are decorated with figures of men or animals more than a yard high. In order to work these boats the men sit on their heels, two by two, rowing with oars about a yard and a half in length The pilot at the stern guides the course of the boat by means of an oar like





CANOES AND CRADLES.

those of the rowers. The women are as clever as the men in this respect, and generally take the place of pilot. It is wonderful to see the bold and reckless confidence with which these people trust themselves among the greatest perils and most appalling tempests. They fly as it were over the waves like sea-gulls, and by dint of skill and hardihood they succeed in poising their frail craft on the waters, whatever their force and fury.

After the Indians have carried their goods considerable distances in canoes over lakes and rivers, it often happens that they become exceedingly embarrassed, either from the too large quantity of the goods or provisions, or from the insufficiency of further means of conveyance. They often have to traverse hostile countries, where the risk of a surprise from an enemy ever on the watch, prompt, cunning, and merciless, requires on their part entire freedom of action. Under circumstances so critical, the Indians, trappers, and all who live in the American wilderness by the sale of furs, resort to the stratagem of burying their stores in a kind of silo, called *cache*, from the French verb *cacher*, a word which has passed from Canada into every tongue that is spoken in the wilderness. These *caches* were already in use before the Europeans came to America. It requires the most extraordinary degree of precaution to make them so as to deceive the cunning lynx-eyed savage, whose attention nothing unusual ever escapes; and who distinguishes with miraculous perspicuity even a blade of grass touched by the hand of man, from that which has been ruffled by the breath of nature.

The first thing for establishing a *cache* is to make choice of dry ground as near as possible to a stream. Blankets and mats of all kinds are spread over it, so as

to prevent the traces of footsteps. The turf is then carefully removed over a circular extent of about two yards in circumference at the utmost. After this operation the earth is dug out, increasing the size of the hole as it becomes deeper, so as to give it about the shape of a pear. The loose earth is thrown into the water or else carried to a great distance in the blankets, and scattered so as to leave no vestige of it. Having proceeded so far, the sides of the *cache* are inwardly covered with dry moss and leaves to keep the damp from spoiling the goods or provisions, which are then deposited within the hollow. The whole is then covered over with buffalo leather, moss, and earth beaten down and well trodden over, so as to avoid a sinking of the soil, which would infallibly reveal the secret; and lastly the turf is returned to its former place with minute exactness, and never left till it be fully ascertained that neither grass, nor straw, nor stone, nor any the most insignificant thing, will betray the secret intrusted to the bowels of the earth.

Winter family provisions are also placed in silos like those of the Arabs. In certain tribes there are silos which are used as public storehouses, and the chiefs distribute the provisions thus laid by when those of private individuals are exhausted.

Vanity flourishes no less among the Red Indians than among ourselves, and is far more prevalent than love of comfort. Ornament and clothing directly connected with the person appear more important than the decoration of a dwelling, which cannot be carried about; and that instinct which leads the man of civilisation so often to sacrifice the necessary and the useful to the ornamental, is equally evinced by the Red Indian. Certain tribes have invented the most singular costume that can possibly be

imagined, uniting a kind of savage splendour with taste the most strange, sometimes filling the place of that which is indispensable by things quite superfluous. Still there is always some reason for the existence of these accessory and often embarrassing decorations. The chief material of their clothing is tanned and smoked roe leather, for which no European tissue could advantageously be substituted, as none could equally well stand the test of sun, rain, and thorn.

The general costume of an Indian consists of a tunic, drawers or rather leggings, a pair of moccasins or sandals, and a cloak.

The tunic is a sort of shirt descending nearly to the knee, generally made of tanned and smoked roe leather, with sleeves almost tight to the arm, and reaching to the wrist. Warriors of distinction, whose tunics are always more or less covered with embroidery, wear a sort of fringe attached to the seams of their dress, made of locks of hair from enemies' scalps, or of long narrow strips of leather, with little bits of red stuff or pieces of tin at each point. The drawers or leggings are likewise made of roe leather, and ornamented over the seams with a fringe like that of the tunic. They reach above the thigh, and are fastened to the body by leather straps. They protect the legs from cold and bad weather, and look exceedingly well on horseback.

Moccasins are made of supple leather; they vary in shape, colour, and ornament, according to the tribe. They are an indispensable protection to the foot in a country so filled with low bushes, stones, and venomous insects and reptiles. The moccasins of the women are extremely pretty; those they wear on great occasions, and for their marriage, are made of leather perfectly white, soft, and

fine. When the women are in full dress they often wear, besides the moccasin, small fine fringeless gaiters, which protect the lower part of the leg, and are fastened beneath the knee with a garter.

The cloak is commonly worn both by men and women, sometimes as an ornament, but in winter as a matter of necessity. The north and north-west tribes wear cloaks of fur; the Osages, Pawnees, Puants, and most of the tribes bordering on the United States, wear woollen blankets instead. The furs chiefly used by the Indians for their cloaks are bear-skin, buffalo, ermine, sables, and swan; the most esteemed are, in the first place, white buffalo, which is so rare and precious that a whole tribe will submit to every sacrifice, and make efforts attended with the greatest peril, to procure one. It is true that superstitious ideas also attach to this extraordinary fur. Next to this, the Indians value grisly bear; swan-skins, which, sewn together, form cloaks of rich appearance; and ermine, which is becoming every day more rare.

Greater eccentricity is added to the originality of the Indian costume by elegant embroidery made of the outer part of porcupine quills, usually dyed of many colours, and mixed with the small feathers of the cardinal, the blue-bird, humming-bird, and other birds of brilliant plumage, or else with glass pearls and very curious shells.

The dress of the women, or squaws, very nearly resembles that of the men, only the tunic is longer and wider, and the sleeves are shorter; in some tribes they are open at the seams and hang loose, something like those that were lately fashionable in France. The *tout-ensemble* of this dress is rather graceful than otherwise. The women of the western and northern tribes dress with great taste: their coquetry is really artistical; they have

INDIAN COSTUMES.

no need of teaching from European ladies to know how to conceal defects beneath finery. Those who are really good-looking skillfully enhance their natural beauty by the arrangement of their dress, ornaments, and embroideries.

Beyond the Rocky Mountains, and in the great basin, one sometimes meets with Indian women of the Shoshonces tribe gathering wild roots and seeds in a state of entire nudity; but misery alone appears to cause so complete an absence of costume, for these women hasten away and hide themselves the moment they perceive a man, especially a White. The inhabitants of New Mexico, as far back as the time of Coronado, wore mantles of cotton tissue which they wove themselves, and composed ornaments of feathers or netting of vegetable thread. The matrons were but slightly clad when they were clad at all, and unmarried girls wore no clothing whatever. At the present day the men wear moccasins, drawers, a woollen vest, and a blanket; the women wear worsted or cotton gowns. In national festivals both men and women adorn their heads and their long hair with all kinds of brilliant colours.

The Comanches, like other tribes of the south, wear but little clothing; they are painted and tattooed over the body, especially on the chest; it takes them a considerable time to dress, and stick feathers and beads in their hair. As for the tribes of the coast of the Pacific Ocean, their attire is very miserable. In summer the men go nearly naked, in winter they wear a short dress made of wild beasts' skins, or of wild sheep's wool. They sometimes wear a kind of mat over their shoulders to shelter themselves from the rain. The women have short petticoats made from the bark of the cedar, or plaited grass thread, and also vests of skins. Still these dresses vary according

to the latitude, and are not the same in all tribes. The article most uniform in all places is a conical hat of vegetable matter, which is worn by all the savages of the coast. These hats are generally painted; they are likewise worn by the Tlamaths, who make them of straw. The Tlamaths also make straw moccasins: from living continually among the high grass, they have learned the art of turning it to the best possible account. These Indians generally wear shells suspended from the nose.

During summer time, the Natchez used to go half-naked, and without moccasins, except when travelling, and then they made shoes of roe leather.

Children usually go naked. When they do wear anything, it is chiefly a little cloak fastened round the waist with a belt; they also wear a necklace and moccasins.

In addition to leggings and moccasins, the tribes of the north and north-west of the American Continent, during their winter excursions, also make use of a large and broad defence for the foot which prevents them from sinking in the snow; the Canadians call them *raquettes*, but the Indian name signifies snow-shoes. They vary in shape and material. Their form is commonly that of a willow leaf or a fish, nearly a yard in length. They are made of hoops of light and flexible wood passed through fire to make it proof against all decay from the damp; upon these hoops a kind of net to receive the foot is plaited of small ropes or leather strips. This apparatus is made fast to the foot by means of straps like those we use to fasten our skates. Another snow-shoe often used is made of a thin board more than a yard in length by five or six inches in breadth, curved upwards at both ends like Chinese shoes; they are fastened to the foot by means of leather straps, like the raquettes.

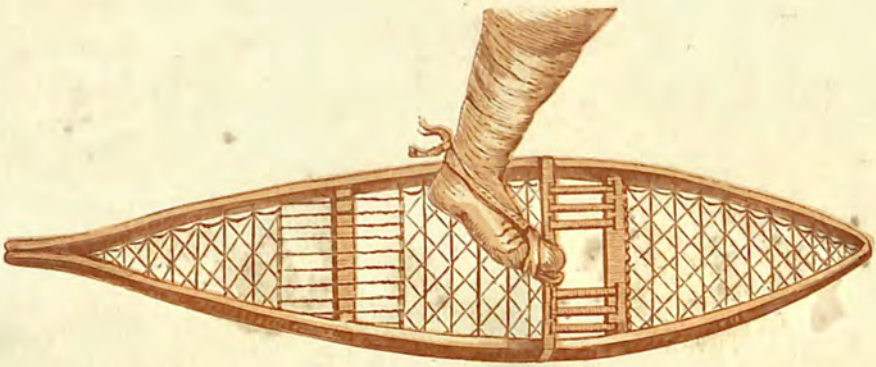
When the Indians wear any head-dress, it is generally, and above all among the warriors, a tuft of eagle or crow feathers mixed with coloured horse-hair. Sometimes it is the head of some wild beast, or of a buffalo with its horns on, imparting great ferociousness to the aspect of the wearer. The variety of the dress is nothing compared with that of the head-gear among the different tribes. Nearly all Red Indians allow their hair to grow; both men and women part it in the middle, and the skin left bare by the division is dyed red. Some tribes allow the hair to hang loose on the shoulders; others plait it and bind it round with a riband, holding it under the left arm when they travel. Almost all the Indians of the north wear a small portion of their hair down over the forehead, cut square about the height of the eyebrow; many turn their hair up, twisting and winding it round the head like a turban. The Crows never cut it, but allow it to fall to their heels. They and all others daily anoint their hair with bear's grease, which makes it soft and shining. We have seen some as long as eight or nine feet. And to conclude, some few tribes, such as the Osages and Creeks, crop their hair, or shave or burn it close to the head, leaving only the scalp-tuft at the top. It would be considered a cowardly action to cut off this lock, and would brand an Indian as unworthy to march to battle. The scalp is the most glorious trophy, if not the sole reward, of the victor, and it would be thought dishonest thus to defraud one's enemy.

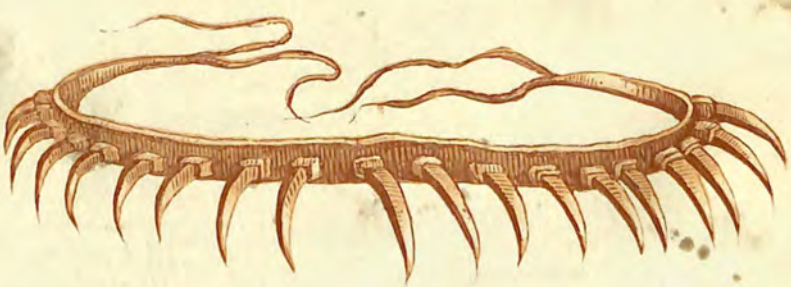
There are many Indians who dye their hair. For instance the Mandans, whose hair is an ashy grey, and even nearly white, from the time of their childhood, are ashamed of this odd phenomenon, and hide it beneath a red dye. Their women, on the contrary, are proud of it, and display

it with much vanity on their neck and shoulders. The Indians of New Mexico have nothing peculiar in their head-dress nor in their hair, which is short and black.

The Creeks wear a coloured handkerchief or piece of stuff rolled round the head like the negro women, or in a turban like the Arabs, and place feathers among the folds. The Crows often wear the body of the bird from which they derive their name firmly fastened at the back of the head, with its wings spread out; some bind their brow with a wreath of feathers with the most graceful effect. Other tribes make caps of ermine, rich and becoming, and resembling in shape those worn by French judges and professors. The black tails are united in a circle at the top of the head, and at a distance make the illusion complete.

There is great variety of *coiffure* among the Comanches. Some mix with their own hair horse or buffalo hair dyed of several colours, chiefly red. Others cover their heads with scalps of bears, panthers, and buffaloes, at once recalling their deeds of bravery, and rendering their aspect terrible. The head-dress of horns is met with among most of the tribes of the north and west, but it is generally confined to chiefs and renowned warriors. It is composed of a cap of buffalo or ermine, the ends of which fall over the shoulders like those of a wig; two buffalo horns, cut about a foot from the end, are inserted in this cap; they are deprived of the interior bone, and beautifully polished; they are often adorned with scalp-tufts, or small eagle feathers. This head-dress is intended to be an emblem of strength and power, and is therefore reserved for circumstances when the honour and dignity of the tribe ought to shine in full lustre, such as





in war, on state occasions, in public ceremonies, or for the reception of a white man.

Every chief also has a right to wear the costume or head-dress he prefers, and he may add any accessory of his own choice to the customary attire. The nobler the ornaments with which he surrounds himself, the more he is respected by his people. Among savages, far more than among civilised nations, it is necessary that those who are in authority should strike and dazzle the vulgar. The Indian chiefs strictly attend to this maxim, and spare nothing to make their outward appearance imposing, if not dreadful. We have seen some who wore a sort of fan, the centre of which was on the top of the head, while the rays, formed of crows' or eagles' feathers, descended to the heels, giving them the look of having two immense wings spread out. Beneath this feathery halo their high stature appeared still more dignified and majestic.

The handsomest of all Red Indian costumes are those of the Crows and Black-feet. There was a Black-feet chief called the Buffalo-hump, who usually wore a roe-leather tunic, entirely covered with porcupine quill embroidery, the seams of which were hidden by leather braid equally embroidered, and adorned with long locks of hair from scalps taken from the enemy, forming a fringe round the neck, at the bottom of the tunic, and round the wrists and ankles. Few warriors could boast so great a variety of colours and so great a quantity of hair to their dress.

The cloaks of ceremony belonging to the chiefs are finer than those they wear every day; the lining or inside of the garment is covered with hieroglyphics, or rather drawings of the principal events of the warrior's life. Many wear a necklace of the claws of bears killed by them-

selves. A medicine-bag, the amulet inseparable from the Red Indian, is suspended to the belt or to the spear.

The Doctor-magician-priests have no costume peculiar to their caste; but on great occasions they hold in their hands, or hang to their spears, a flat drum filled with herbs and mysterious animals. Not so when they are performing their medical or magical functions; the dress they then wear seems the effort of an imagination in delirium. We shall describe the one which to us appeared the most extraordinary. The science of the doctor in question was in great renown among the Indians, and his *costume de circonstance* equally well known among the Pale-faces. His tunic was made of the skin of a yellow bear. Was the colour genuine or fictitious? We know not, but the effect was most strange. The beast had been flayed with great care, so as not to spoil the fur of the head and limbs, which were sown up again, and in which the doctor ensconced himself altogether, so that he had nothing human left in his gait and appearance. Probably with a view to make himself more frightful still, he wore about his neck, waist, and arms, a collection of stuffed animals, especially rattlesnakes, toads, bats, owls, ducks, and dried tarantulas; he had birds' wings spread out on his chest, and a necklace composed of quadrupeds' tails, mixed with claws, teeth, and talons. To believe in the presence of a man under this uncouth assemblage, it was necessary to look at the feet and hands, which last remained free, in order to hold the medicine-drum. The first idea on beholding such an apparition for the first time is naturally to fly from it; but this soon gives place to a feeling of pity or disgust.

These are the principal and general features of Indian costume, slightly modified according to climate and geo-

MEDICINE-MAN.

graphical position. The dress of the chiefs, though somewhat grotesque, is always imposing, sometimes calculated to inspire fear, but rarely ridiculous. There is always something in it symbolical of strength and power, or recalling by outward signs wisdom, prudence, and mystery; qualities appreciated by the Indians above all others, even more than courage in battle and the most daring feats of intrepidity. Among the common warriors and old men we find much the same costume, always with the modifications required by climate and habits; and although between neighbouring tribes these differences are often nearly imperceptible, the practised eye of an Indian or of a dweller in the desert easily discovers them, and detects the shades of diversity.

This attire is not a question of fashion. The Indians have adopted it only because it suits their constitution, climate, and habits; they keep to it because it allows them to move freely, and as a matter of necessity. Although the Indians dislike everything that fetters their motions, and take much pride in displaying their beauty of shape or person, still they are far from making light of the laws of modesty. In the north a man is rarely seen with the bust uncovered. In more southern countries, where the heat requires lighter clothing, the women are decently covered. It is only in Western America, and among a few tribes in Texas and its neighbourhood, that Indians of both sexes are clothed only from the waist to the knee. Among those of North America, with whom alone we have to do in this work, when a man goes with his chest uncovered habitually or accidentally, as on occasions of public ceremony, he covers his skin with designs or paintings which conceal or palliate his nudity.

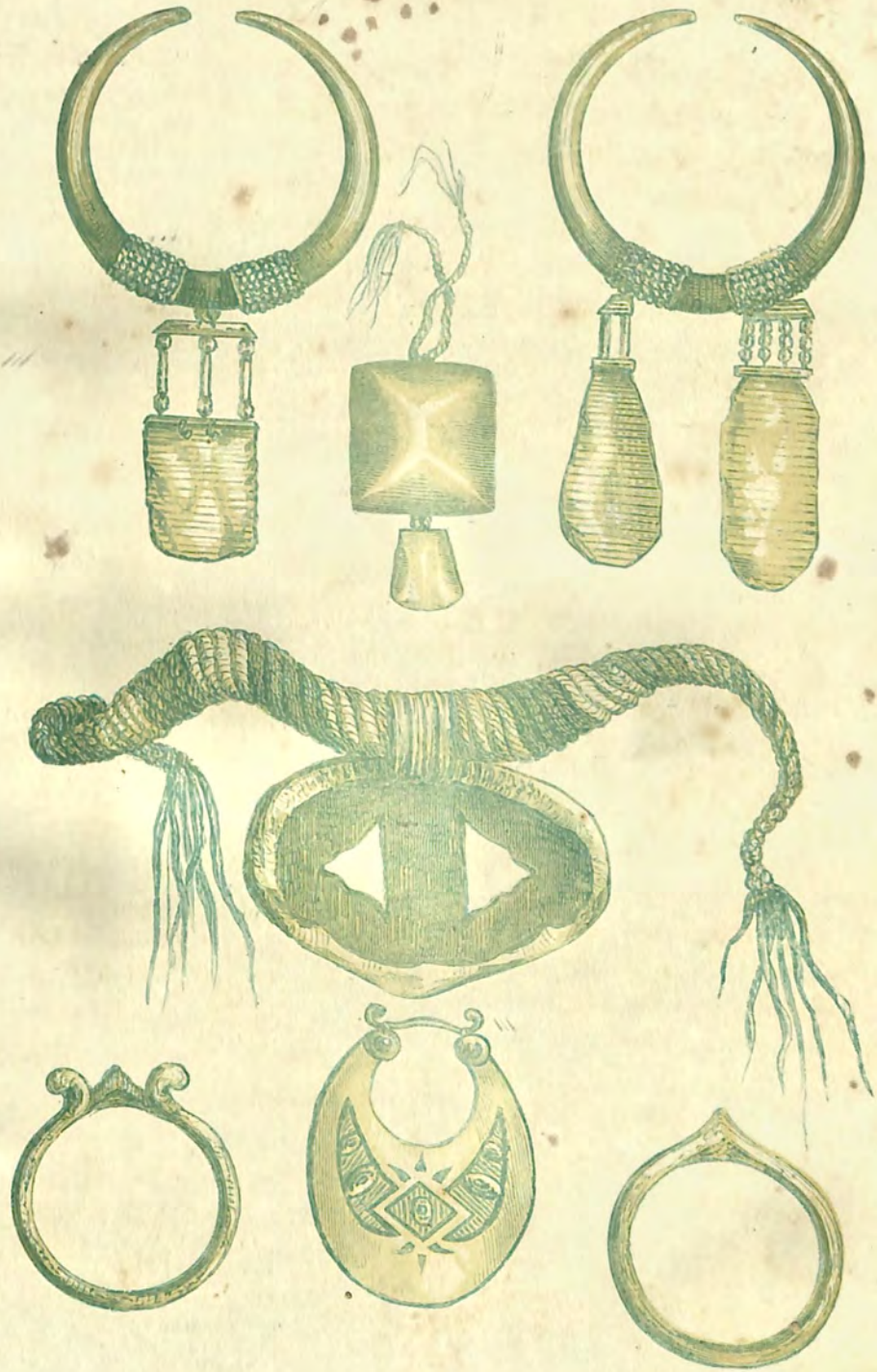
A remarkable peculiarity of the Indians is that, except a few tribes, they wear no beard; with some this is natural; others pluck it out as it grows. Is it a superstitious custom, or a precaution against giving too easy a hold to an enemy in battle or single combat? Is it a measure of cleanliness or of vanity? It is hard to say; however, from time immemorial the Indians are without beard.

The Colombian tribes considering the beard as a deformity, pull out even the least vestige of it. They feel disgust at the whiskers and hairy chins of the white men, and in derision call them "long-beards." On the other hand, with both sexes the hair of the head is highly valued. It is allowed to grow to its utmost length, cherished, arranged in every possible way, and becomes an object of great pride. No greater affront could be offered to a man than to cut off his hair.

The Natchez shave a large patch at the top of the head, leaving in the middle only a few locks on which to fasten feathers. The rest of the hair was also cut off, with the exception of a long piece falling over the left shoulder, on which to hang feathers on days of ceremony. The sovereign wore on his head a net, to which adhered a diadem of white feathers, diminishing in height from the front backwards. Above the diadem there was some fur, with a crescent of red horse-hair.

We know nothing regarding the costume of Indians of the pre-historical era, except that they wore, like those of the present day, necklaces, bracelets, rings, and other ornaments of the kind, made of steatite and metal. The rings and bracelets were of brass, without any apparent soldering. At the present day silver has taken the place of brass among those tribes that trade in furs.

Formerly the ornaments most esteemed by the Indians



INDIAN ORNAMENTS.

were for men necklaces of bear's claws, and for women chaplets of elk's teeth, and for both the traditional wampum. But the white merchants have given them a taste for the gewgaws of civilisation, and both sexes now vie in wearing bracelets, glass pearls, ribands, and bright stuffs. The Natchez formerly had coloured bone rings in their noses and ears, and bracelets of the same kind on the legs and arms. Thence perhaps comes the notion which used to prevail in Europe that the whole costume of the Indians of America was composed of nothing but a diadem and petticoat of feathers, with rings through the nose and on the wrists and ankles. To their necklaces, the Natchez added crocodiles' teeth and claws of wild beasts. They embroidered their leather dresses with glass beads, to which they added hieroglyphic signs and heraldic devices, in the same way that the tribes of the north and west nowadays adorn their dresses with patterns of flowers and fantastic ornaments. But what they valued above all were tiny bells, which they hung all over their persons, and the tinkling of which was their delight.

Other ornaments still in use among the wealthiest tribes of the American continent, and equally found in ancient monuments, are medals, crosses, stars, and suns, perforated in order to suspend them to the neck. Novelists, and historians who write the history of places they have not visited, have bestowed out of their own imagination on the tribes of North America elegant fancy costumes which never existed; for our part we are happy to have the same ideas on the subject as are entertained by Messrs. Wilkins, Withers, Cox, Lewis and Clarke, Catlin, Schoolcraft, and other celebrated historians of the United States.

# PART IX.

## CUSTOMS OF THE INDIANS.

### CHAP. XXXVI.

LIFE OF RED SKINS IN THE INTERIOR OF THEIR FAMILIES. — BIRTH OF CHILDREN.—FLATTENING OF HEADS.—CHARACTER OF YOUNG SAVAGES. — SCHOOLS. — MANUFACTURE OF MEDICINE-BAGS. — APPRENTICESHIP OF A WARRIOR LIFE.—MARRIAGES.—LEGENDS.—THREE SORTS OF MARRIAGES. — MARRIAGE OF THE NATCHEZ.—ANECDOTE.—DIVORCE.—POLYGAMY.—INTERIOR OF WIGWAMS.

THE lives of the Indians are not so monotonous as is generally imagined. No doubt the wants of these primitive populations are not numerous. Nor do the solitudes of America offer great variety of amusement. But uniformity, whatever may have been said to the contrary, does not always engender *ennui*, and a simple life is not necessarily an indolent one. Moreover, though the Indians find a charm in admiring the beauties of nature while listlessly smoking at the doors of their wigwams, they prefer to a contemplative existence hunting, warlike expeditions, and public rejoicings, which by interrupting their usual quiet give scope to their active, restless, and enterprising dispositions.

At home in their villages the Indians lead an indolent life, with such recreations as they are able to obtain. When provisions are scarce and game out of season, they get up smoking-parties, as we give tea-parties. To this effect they send messengers to their friends, with these words: "Friend, come and smoke with me, I have

nothing to eat, but I have got tobacco, and with that we can very well pass the evening." The women, on the other hand, also unite after their day's labour and amuse themselves like the men, either in playing some of the games already described, or in noisy conversation, seated round their tents or on the roofs of their cabins. The men during the day do nothing but take care of and look after their arms, prepare for hunts or warlike expeditions, or perform feats of address or dexterity, which develop their intellectual and physical faculties. But, with the exception of these few hours of useful amusement, the Red Skins spend the rest of their time in doing nothing. Seated on the roofs of their houses or on the flowery banks of their lakes or rivers, they smoke, tranquilly watching the fantastic clouds that float over their heads, the stars that twinkle in the firmament, or the light waves that gently agitate the surface of the waters; they listen to the strange melodies that the wind produces in blowing in the open space or among the leaves of the virgin forests, filling the air with voices, murmurs, and moans; they chat about the news of the day, the public and private affairs of the tribe, about the events of the last hunt or last war; or else in religious silence they listen attentively to the histories or legends narrated by the old chroniclers of the colony.

But an Indian village is subjected to continuous agitations, and the quiet just described is often interrupted by the arrival of deputations demanding a treaty of peace or of alliance, which gives rise to long ceremonies, accompanied with dancing. Sometimes sentinels or scouts spread a false alarm; at other times it is the precipitate return of numerous warriors announcing the approach of large bodies of enemies, or a brilliant victory obtained over a hostile tribe. In the last case the tri-

umphant entry of the victors is put off till extraordinary preparations are made for a grand entertainment. Then the vanquishers, mounted on their battle horses, carrying scalps and all the trophies of victory, enter their village in procession amidst thundering acclamations, and the most dreadful noises produced by rockets, drums, old people, women, children, dogs, and the lamentations of those who have lost friends or relations in the battle field. These solemnities, really as pathetic as they are barbarous, are often followed by scenes so affecting that no pen, however eloquent, can give an idea of the impression they make on by-standers. One day, in one of those glorious processions of a band of Rickarees who were returning from a successful expedition against a party of Dacotas, there was a young warrior mortally wounded, and supported on his horse by two chiefs. His face was calm and almost joyful, betraying no signs of suffering; his mother, as soon as she saw him, took him in her arms, shedding tears of joy; but those tears were soon changed into the most violent marks of despair—for her child immediately expired. By a supernatural effort he had retained his breath, to have the sad happiness of quitting life in the arms of her to whom he owed it.

Thus it may be seen that there is no lack of animation in the villages of the Great Desert; hence it may be well to follow a North-American Indian from his cradle to his grave; for it is very curious to examine in all its details such a strange and unknown existence, and thereby learn what a man can be, even though fallen or deprived of the knowledge obtained by civilisation, if endowed with natural quickness (the pale reflection of divine intelligence), and possessed of all the resources that the ingenious task-master, necessity, has taught him.

The Red Skins come into the world without great trouble or care. When an Indian mother finds that her time draws near, after having prepared the cradle, the bands, and the playthings for her child's use, she returns to her labours without uneasiness as to the moment of her deliverance. The pains seldom last long, and do not often interrupt the occupations of those poor creatures. It sometimes happens that an Indian woman enters a forest in search of wood, and comes back an hour after with a bundle of wood on her shoulder and a new-born babe in her arms. This exemption from the sufferings which generally attend child-bearing must be attributed to the vigour that their out-door life imparts to savages. When by chance the confinement is longer and more painful than usual, the grandmothers and parents of the patient act for her as midwives, the doctors or medicine-men never interfere: moreover, the Red-Skin women under these circumstances show a most remarkable degree of courage; never is a moan or a complaint heard. It has been recognised in twenty traditions, one more authentic than another, "That the man whose mother utters screams in giving him life is destined to become a coward." In some northern tribes most fantastic methods are practised to facilitate difficult labours. The patient is made to drink a decoction of the tail of a rattle-snake, being the part of the animal from which it derives its name. For, as the Indian doctors gravely tell you, the child, hearing the threatening noise that cannot fail to penetrate into his mother with this drink, will spring into the light to get out of danger. After her delivery the mother immediately goes to bathe and swim in the nearest lake or river; this last prescription is most important and useful, for not only is it a simple ablution, but also a preservative against hæmorrhage.

In several tribes women after their confinement submit to customs that call to mind the habits of the Jews. During a certain number of days they are considered as impure, and can neither follow their usual occupations, nor join their families, before being purified by all sorts of ablutions performed in a private shed raised for the purpose. As soon as born, the infant is often enveloped in a bag of swans' down or goose feathers, then wrapt in a blanket for about an hour, after which it is washed and carefully laid in its wicker or reed cradle, at the top of which is placed a hoop to protect the child's head, and at the bottom a board to support its feet. The Chinooks, Chactas, Natchez, and several other northern tribes, flatten the skull of the new-born infant by constant compression for about a month. Among other methods made use of to effect this, that of the Chinooks, which still exists, is worth mentioning. The child is placed in a cradle, which is nothing but a long board hollowed in the middle to receive the body; at the extremity of this board is a very hard cushion stuffed with moss; this cushion falls on the child's head and is tightened down by means of straps fastened to each side of the cot; thus either by pressure or the impossibility of the skull expanding to its natural size, the desired deformity is obtained which to the Indians is a most enviable beauty, and one which they disdain to procure for their slaves' infants. The aspect of those poor little creatures when they have just undergone this monstrous operation is really hideous, and, although with age the head regains part of its usual shape, it is nevertheless ever afterwards deformed. This pressure among the Chinooks lasts nearly a year. A little Indian, covered with embroidery in his cradle, painted and ornamented with feathers, looks like a mummy in a princely sarcophagus.

When an Indian mother travels on foot, she carries this precious load on her back by means of straps that unite on her forehead; when on horseback the straps are fastened to the pommel of the saddle. Branches of willow surround the child to keep it safe from disasters and bushes on the road. In the wigwam the cradle is hung by a long string near the head to a beam; the mother rocks her child to sleep by a swinging motion given to the cradle, singing in a grave soft tone those sweet and affecting airs, the inspirations of maternal love, of which samples have been given in a preceding chapter. The cot among the Natchez is of reed, hardly weighing two pounds. The mother always places it on her bed, so as more easily to attend to her child. Every day the infant's limbs are rubbed with oil to render them supple, and to prevent the mosquitoes from stinging them.

M. de Chateaubriand, in his travels in America, says that Indian women never wean their children, who are allowed to suck as long as they like; often till they are eight, sometimes ten, years old. The illustrious author was doubtless ill-informed, for in most tribes of the New World the time of wet-nursing does not appear to be longer than in civilised countries.

Many Indians die in infancy; their mothers, to inure them to suffering and to strengthen their constitutions, do not take all the necessary care of them. It is easy to conceive that the system causes misfortunes, but rules are unbending; children die, but the principle is saved; the inclemency of the seasons to which those little beings are exposed engenders many mortal disorders among them. Till the age of ten or twelve years they are kept quite naked, having only in winter a garment which we would hardly call such in the warmest summer.

The Indians only receive their names at the age of adolescence, when they are given with great solemnity in a sort of family entertainment. The names of men generally express some manly and energetic idea, as "the little thunder," "the bird that flies," "the sun that rises;" sometimes these names recall some act of the young man's infancy. At a later period the warrior, if not satisfied with his name, has a right to take another; but, whatever charm he may find in his new name, it is after all nothing but a nickname. Girls' names are taken from the most graceful and poetic objects, such as "the flower that smiles," "the dove's eye," "the grass that bends." These primitive names are sacred, they can never be thrown off; but, often from a superstitious idea generally spread, they are kept secret and their places supplied by surnames.

Corporal punishments are seldom inflicted on children. When they commit a fault that deserves chastisement, it is usual for the mother to paint the culprit's face black and turn him out of the lodge with nothing to eat. This correction often lasts a whole day. Indian children are neither troublesome nor noisy. The boys acquire early their father's character; they are proud, serious, and reserved, seldom crying when refused what they ask for; they have few fancies, knowing that no one will be at the pains to satisfy them. Till the age of twelve or fourteen they are confined to the society of women and dogs. In consequence their feelings towards their fathers partake more of respect and fear than of affection. Girls enjoy much about the same degree of liberty as boys, their education does not take much time, their mothers contenting themselves with early initiating them in the not very complicated labours of a primitive household.

As soon as the children are strong enough, they are

taught to swim; hence their principal recreation is to pass entire days in the water. As to boys, the first art that is taught them is that of hunting. No sooner can a young Indian bend a flexible bow, than his father gives him arrows, and sends him to practise shooting. On the confines of Rio Grande I have seen children of eight or ten years old hit a mark twenty-five or thirty feet distant; this fact may give an idea of the little Red Skins' early dexterity. At the age of twelve years they are put in possession of a gun to kill wild ducks and geese. During the long winter evenings the chiefs of families explain to their sons the way to approach buffaloes and roebucks, to invent snares, and to recognise in the grass traces of those animals. At a later period the young Indians accompany their fathers to the chase, and when one has killed his first game the whole family is assembled, the animal killed is brought in with grand ceremony, and the youthful hunter, the hero of the day, receives congratulations on every side.

The Chactas, Cherokees, and all the agricultural tribes begin to follow American civilisation, and they have free schools where the young Indians receive an education adapted to their situation and wants. The Ladies of the Sacred Heart and the Fathers of the Society of Jesus have instituted on the Indian territory some of those schools, that render great service to the young Indians of both sexes. I may mention that of Scallyville, established on the borders of a fine forest, whose gigantic oaks shade agreeably a pretty field in which the boys and girls that frequent the school play during their hours of recreation.

From thirteen to fifteen years of age the children learn from their parents the mysterious ceremonies that are to render the spirits of the woods and meadows favourable to

them; the virtues of plants and roots that cure the wounds of arrows or the bites of reptiles; and, lastly, the method of gathering the ingredients necessary for composing the medicine-bags, — sacred amulets, that in battle render invisible him who wears them, and in hunting place the farthest off and most invulnerable game within his reach and easy to kill.

The manufacture of these medicine-bags is of great importance, and marks an event in the lives of the Red Skins. It is to them what the elevation to the rank of knight was to gentlemen of the Middle Ages; hence it is the object of great preparations. The young Indian about to form his medicine-bag quits the paternal wigwam and the village. He dwells in the solitude four or five days, fasts and prays, as did the knight of the Middle Ages. Lying constantly on the bare ground, he begs the Great Spirit to show him the benevolent genius who is to protect him during his entire life. Thus the first animal he sees, or thinks he sees, in his dreams becomes to him the protecting genius he was expecting. He immediately rises, returns to his father, and tells him what he has seen during his days of abstinence and prayers. After eating and drinking heartily to repair his strength, diminished by his long fast, he returns to the forest with his hunting arms in quest of the animal that has appeared to him. When killed, he skins it carefully, and with the skin makes a bag in which are placed certain plants known to the Indians. Thus prepared, these bags are generally worn at the belt, or hung on a war lance. The Indians never voluntarily abandon their medicine-bags; they consider them as emblems of a mysterious and superior power who is to watch over them during their lives, and to conduct them after death to the enchanted meadows, the blessed last home.

When they lose this talisman they become objects of contempt to their tribe; women as well as men heap sarcasms on them. There is but one way left to them to regain their forfeited position, which is to tear other medicine-bags from the bodies of enemies killed by their hands.

During summer the most experienced warriors often assemble lads of from eight to fifteen years old in a meadow near the village, to teach them to fight and scalp their enemies. The young combatants are entirely naked, having nothing but a kind of wig made of knotted grass on their heads, at their waists a wooden knife, and in their hands a bow and arrows. The arrows are made of a reed so flexible and tender that they cannot in the least injure those they happen to hit. Two camps are formed; and immediately on a given signal the battle begins with all the ardour and precipitancy of a real struggle. He who has been struck with an arrow must fall down and feign to be dead. The conqueror rushes at him, and putting a foot on his breast, simulates scalping by running his wooden knife over the head of the fallen enemy; he then snatches away the adversary's factitious head of hair, and runs off rapidly in order to avoid the same fate from another's hands. When the combatants are numerous, these exercises are apt to last several hours.

It is at the age of fifteen or sixteen that the Red Skins generally begin their perilous probation in the art of war. Furnished with bows, a good number of arrows, and a scalping-knife, they accompany their parents on an expedition against a hostile tribe. There, excited by warlike narratives, inflamed by their love of glory, they blindly throw themselves into the greatest dangers;

they brave death with all the rashness of inexperience, and often fall victims to their intrepidity.

Courage and presence of mind are certainly the distinctive qualities of those populations, and there are few circumstances in which the Indians, both old and young, do not prove it. Yet it must be owned that all Indians are not heroes of bravery and courage. There even exists among them a class of men very different from those thus described, who neglect warlike occupations, and give themselves up entirely to dress and pleasure; carefully decked out, they are more anxious to obtain the admiration of women than the esteem of men. They never seek in hunting any other game than that easily killed, and hide themselves in time of war, and do not mind being called by warriors old women. They console themselves for this contempt by the ease of their lives and their effeminate gallantry. They are the dandies of the place, and if they possessed a Boulevard de Gand they would parade up and down it. But dandyism is rare among the Indians, and men who deserve to be called old women are exceptions.

The Red Skins marry very young, that is, from ten to twenty years old, and one often sees young girls proposed for as early as at twelve years or even sooner. In case of widowhood another union is generally contracted within the space of two or three years. But widows who have children do not often find a second husband. The marriage formalities are simple among these people; it is the husband who must possess the fortune, for he is obliged to buy his wife. When an Indian sees a young girl that suits him, he begins by procuring whatever objects he thinks likely to satisfy her parents. He then goes with his father to the young girl's abode. Both are

dressed in their best clothes. The father walks first with a pipe in his hand; the son follows carrying presents, generally composed of skins, furs, necklaces, glass ware, arms, and sometimes horses. When the two heads of the families have met, the young man's father says: "Here are presents that demand thy daughter in marriage for my son." If the presents are accepted, the marriage is concluded without any other ceremony, if they are refused, the demand is not renewed. Sometimes the presents are sent without any ceremony, and returned in case of refusal.

It seldom happens that a young man, before this official visit, attempts to make himself agreeable to the object of his affections; but sometimes he makes bold to play on his flute, and sing songs of his own composition, before the family wigwam. And yet facilities for courting are not wanting, for in the simple habits of savage life young people meet often, and have continual opportunities of knowing each other. It is not often that a father who gives his daughter in marriage consults her tastes, though she may, from a secret preference, refuse a union which would make her unhappy. A hundred and fifty miles north of Lake Pepers, on the borders of the Upper Mississippi, is shown a very high peaked rock, from the top of which a young Indian girl of sixteen threw herself in presence of the whole tribe, rather than marry a man to whom her father had promised her, and with whom she felt that she could not be happy. It is therefore a mistake to pretend that suicide for love is an invention of our novel writers; here at least is an example to the contrary, and that in a country where novels are unknown.

Several legends seem to prove that the struggle between

passion and duty, so celebrated in the literature of every country, is to be met with among the Red Skins, and that the writers of tragedies have not the sole privilege of making virtue triumph.

"Janahkisgaw, the only daughter of a Chippeway, was deeply in love with a young Algonquin who had been taken prisoner in an expedition. She confessed her love to her father and begged the captive's release, which the chief refused. The day before that fixed for the execution, Janahkisgaw rose, delivered her lover, and, conducting him to the borders of Lake Superior, there showed him a canoe fastened to an old oak, and prepared for his escape. The warrior besought his protectress to follow him, taking an oath that he would marry her as soon as they were in safety in his family. 'No,' said she; 'my heart is thine, but my life belongs to my father; were I to leave him, sorrow would cover his head with snow. I therefore remain; but thou be off, for if our warriors were to overtake thee I should die of sorrow.' She then began in a low soft voice the song of adieu, while the light canoe, rowed by two strong arms, glided away with the fugitive. The Chippeways were not aware of the prisoner's flight till it was too late to overtake him. Janahkisgaw was ill-treated; her father wanted to marry her to the son of a chief of his tribe, but she refused the union, and every night repeated under the old oak her song of adieu, the genius of the waters (says the legend), like a soft echo, repeating those plaintive accents. These languid notes endued the old oak with a melancholy tone heard for a hundred miles round, such as the sighs heaved by fir trees when their dark branches are gently waved by the wind. The savages soon began to pity such love, they venerated the young girl, and were convinced that a

benevolent spirit lived with her. Sometimes at night they abandoned their tents to go and listen to her voice, that to them appeared supernatural, for Janahkisgaw was daily losing both her strength and beauty, and yet her voice remained as harmonious and clear as ever. Two years afterwards the body of the young girl reposed at the foot of the old oak, while her soul had gone to the Land of Shadows in the enchanted meadows, from which none ever return."

Unmarried men are less respected than heads of families, and have not as much influence. There are three sorts of marriages among Indian tribes: from inclination, by purchase, or by servitude. The first are rather frequent.

When a warrior loves a young girl he begins by contriving to form a friendship with her brother or other near relations who can promote his views. Then at every opportunity that occurs, or that he devises, he tells her of his love, and when successful he makes an offer according to the customs of his tribe. Marriages by purchase are the most common, and are arranged between the lover and his intended's father in the way already narrated. Marriages by servitude are very rare, for it seldom happens that a man is so completely devoid of means as to be unable to buy a wife. Yet there are some to be met with in the northern tribes. In these cases the affianced goes into the service of the parents of the girl he loves, for a specified time; at the expiration of this agreement, he remains in his wife's family or takes her to his home. During the time of a man's servitude, nothing that he earns, either by working or hunting, belongs to him; he is obliged to give all to his wife's parents, to form the marriage portion that he owes them.

International marriages are very frequent among the different tribes that compose the great family of the Selishes. After the matrimonial union the man generally joins the band to which his wife's family belongs. This custom arises from the women being the purveyors of the family; they are better able to maintain their household in a locality known to them, and where they can find the nutritive roots on which these tribes chiefly live. The Indian women in those regions are treated with more respect than those of other parts, and enjoy more of consideration and authority. The cabins containing provisions are completely under their control, and husbands can never touch anything in them without the mistress of the house's permission. In Oregon the looseness of morals is not such as might be supposed, considering the ignorance and rudeness of savages.

Among the Natchez the incontinence of young girls was for them a title of honour, for they made marriage portions for themselves by means of the most unrestrained prostitution, the importance of their matches depending on their greater or less licentiousness. But when once married they led a most exemplary life, and became models of conjugal fidelity. The reason of this change is, that having solemnly given themselves up to their husbands, they had no right to dispose of themselves to any one else. Marriages among the Natchez were never celebrated but with the unanimous consent of both families. When this consent was obtained, the elders or fathers on both sides settled the preliminaries of the contract. Young people were never married against their wills; neither could they marry without the approbation of the heads of families, on the plea that no one had a right to introduce into a house a person that was not acceptable.

When the marriage was decided on, the affianced bride, accompanied by her parents, went to her intended's. An elder there having made them a speech on their mutual duties, the young man said to his betrothed: "Wilt thou take me for thy husband?" To which she answered: "With all my heart; love me as I love thee; for thou art and wilt always be my only love." The young man answered again: "I love thee and therefore take thee for my wife; here are the presents with which I buy thee of thy parents." After this ceremony the young man, carrying in his arms some feathers and a bunch of oak, presented his wife to each member of his family; she holding in her hand a branch of laurel-tree, showing thereby that she would be mild and perfumed like the laurel leaves.

Poor Indians can afford but one wife, marriage being very expensive. When young men are obliged to buy their wives many marriages would be ruinous. Those better off make several unions; but among these populations polygamy is less an act of impropriety than one of well understood interest, for these women are more the slaves than the companions of men. An old Indian tradition says: "The Great Spirit created man to protect woman and to hunt." All the rest is woman's work. It is her part to perform domestic duties, to build wigwams, to labour and sow the ground, to cut wood, and prepare skins. To have several wives is therefore to have more slaves and workwomen, and when able to support the expense of the acquisition one soon reaps the benefit thereof.

The Simas, the Coco-Maricopas, and several other tribes on the banks of the Gila and the Colorado, as well as the populations of New Mexico, only marry one wife, and adultery is nearly unknown among them, so great is the

dread of the public contempt that falls on the guilty. The Navajos, on the contrary, admit of polygamy, and, like the Comanches, they may marry as many wives as they can afford, consequently some have a regular harem, in which case the last wife is the mistress of the house. In general, when an Indian wishes to have many wives he chooses above all others, if he can, sisters, because he thinks he can thus secure more domestic peace.

When the Indians take several wives they naturally marry them one after the other. There are, nevertheless, some examples of the contrary; among others the following very curious one that has been cited by several American authors : —

" Hongskaydi, son of a chief of the Punchas tribe (then powerful, but now reduced to a population of 800 souls); wished to secure to himself, by alliances in their families, the friendship of several of the chief warriors of his people. He was only eighteen years old. He went to one of the chiefs to whom he proposed for his daughter, at the value of two horses, begging him to keep the bargain a secret. The father acquiesced in both requests. Hongskaydi then went to three other equally influential chiefs, with exactly the same demand and conditions, which were all granted. On the day appointed for the marriage, Hongskaydi took the eight horses, led by young men, who wondered for whom such a rich present was destined, admiring their friend's generosity. When the *cortége* arrived at the door of the first chief's abode his daughter was exchanged for the first two horses. The parents of the three other betrothed hastened in anger to demand a reparation for the insult they had received, but Hongskaydi answered them quietly : ' Return tranquilly home, and be satisfied: I have no intention to break my promise.' Following closely after them, he gave

to each the horses that were destined for them, and returned to his wigwam with the four wives he had married the same day."

The law of divorce is in operation among savages, and marriage gives a husband no right over his wife's property. When a divorce is pronounced, which is easily done, and without any ceremony, the wife with her children returns to her family, taking with her all that belongs to her.

Trappers, hunters, and the men employed by great companies in the fur trade, often take Indian wives. But these unions are almost always disguised means of seduction. White men do not consider themselves bound by these marriages, and abandon their wives on leaving the solitudes. The woman's parents, for whom this first alliance was a mere bargain, exchange their daughter a second time for horses or blankets. But such irregular conduct is only to be met with on the confines of the American establishments. In the interior settlements the populations, who are prouder and less avaricious, inflict cruel revenge for such insults. During the time of the French rule these marriages contracted between white men and Indian women were of a very different character. The French considered them as sacred in the eyes of God and man; hence the Indians willingly gave them their daughters, and from these unions, respected on both sides, arose a sympathy that, to this day, is not altogether extinct among the savages.

If one would wish to meet with patriarchal life, it is among the Red Skins that one should seek it. Even polygamy, that has glided in among the rich, has not been a mortal blow to this state of society. The interior harmony of a wigwam is hardly ever troubled by dissensions that elsewhere would arise amongst the different wives of the

same man. In the first place the law of divorce, giving a man the right to send away the wife who incurs his displeasure, renders women submissive; though it is but fair to add, that even without this corrective the mildness of Indian women's temper is sufficient to insure domestic tranquillity. The heads of families among Indians are often possessed of sound domestic virtues. For under a veil of cold reserve they conceal an ardent and profound affection, which in certain cases would lead them to make the most heroic sacrifices. Here is an example, from thousands, of this patriarchal devotion: —

"The son of a celebrated chief of the Chippeways was taken prisoner in a battle between the warriors of his tribe and the Foxes, their inveterate enemies. The chief, on learning that his son was taken prisoner, and knowing the fate that awaited him, followed the steps of the Foxes, and arrived alone in their camp. A large fire was already lighted. The old man, coming courageously forward, offered himself a sacrifice instead of the prisoner. 'My son,' said he, 'has seen few winters; his feet have not yet trod the paths of war; my hair is white; I have hung over the tombs of my family many heads of hair taken from the skulls of your warriors; light, then, rather your fire round me, and send my son back to his cabin.' The exchange was accepted; and the old man, the victim of his paternal affection, allowed himself to be burnt alive without uttering a complaint or showing any sign of suffering."

The family intercourse is generally affectionate and mild. Women are proud of the glory their husbands acquire in the field, chase, or council; they like to see them well clad, and surrounded with all the prestige that their personal qualities can demand; the husbands, on the other hand, like to see their women well attired;

and when they fall ill, no trouble, no expense, is spared to procure medicine and other means of allaying their pains. Savages have been known to go above thirty miles on foot in search of a little myrtle, or a handful of maize, that was wanted to cure their sick wives. The Selishés carry family feelings to a great extent; they are not only passionately fond of their children, but also of old people and invalids, who are the best treated and attended to in the wigwams. The other persons admitted to the family intimacy are friends and relations whose affections have been tried in the difficult circumstances of the life of the desert. With regard to friendship, it is to be observed that the Indians know no other than that founded on substantial and visible interests. In their friendly relations they make each other presents, and their sentiments are often esteemed at the rate of the value of the offerings.

It is impossible to imagine a more curious sight than the interior of a wigwam when all the family is assembled. There the warrior's oldest wife if he has several, his mother if he is unmarried, allots the place each is to occupy; they rule in the interior of their wigwams as do their husbands and sons in the woods and meadows. The men smoke, the women work, and the children play noiselessly. The short narratives of war, or a few words uttered at long intervals, alone interrupt the silence of those peaceful abodes. There is here no resemblance to Parisian saloons, and a European suddenly thrown into such a circle would die of *ennui*. But this unalterable tranquillity is not in the Indians an evidence of depression, it is only the sign of the gravity of a people who would find our balls and circles in Europe as ridiculous as we find their reunions monotonous and dull.

## CHAP. XXXVII.

REPASTS OF THE INDIANS. — ROOTS USED BY THEM AS FOOD. — NOURISHMENT OF THE SELISHES. — CAKES OF GRASSHOPPERS. — MAIZE. — *POMME BLANCHE*. — CAKES OF MOSS. — MODE OF COOKING AND OF PRODUCING FIRE. — HOSPITALITY OF THE INDIANS. — PUBLIC REPASTS. — CEREMONIOUS BANQUETS. — SPEECHES. — FEAST OF FISH. — BANQUETS OF THE YOUTH. — PROBITY OF THE INDIANS. — REVENGE. — EXPLOIT OF MAH-TO-TOPA. — CRUELTY OF THE INDIANS. — HORRIBLE ANECDOTE. — TREATMENT OF PRISONERS. — DESERTION OF THE OLD AND INFIRM.

VERY unfounded prejudices prevail in Europe against the Indians. They are accused, for instance, of voracity; yet, generally speaking, an Indian does not consume more food in the course of a day than a white man. He often fasts for several days, either from necessity, or in conformity with some religious custom. It is true that on the expiration of this period of abstinence he devours all the food he can procure, but there is nothing surprising in this occasional intemperance, and there are many civilised men who would act in the same manner after fasting several days.

The Indians do not take their repasts at fixed hours; they eat when they are hungry, that is to say, about twice a day. Their culinary art is very limited, and the different articles of food they use, generally roasted or boiled, have very little flavour. Their principal nourish-

ment consists of a sort of soup, containing pieces of buffalo, venison, bear, or any other kind of game, and in which the water is generally in the proportion of five or six quarts to every pound of meat. The mode of boiling food differs among the various tribes. It will be recollected that the Assinniboins dig a hole in the ground, and line it with a bag of buffalo-skin, which they fill with water, and then throw into it red-hot stones. The Needle-hearts and several other tribes of Oregon use, instead of the leather bag, a wicker-basket covered with a cement which boiling water cannot injure.

In the neighbourhood of Sandy Lake, the Indians eat a kind of potato called *waul-essee-pin*, which grows in damp and clayey soil. The *wau-top-pin-ee* is also very highly appreciated by the savages; it is a root generally found about a yard deep in the ground, and dried in order to preserve it. It is very abundant on the southern banks of Lake Superior. The bark of the *bois retord* is also used in the deserts; it has a very agreeable taste when boiled. The Indians of this latitude, in boiling their wild rice to eat, mix with it the excrement of rabbits; a delicacy appreciated by the epicures among them.

The Dacotas and several other tribes of the eastern slopes of the Rocky Mountains consume largely the root of the *Psoralea esculenta*. The principal among the other roots used as food by the Indians of various countries are, the *Anethum graveolens*, the *Cirsium virginianum*, the *Camassia esculenta*, the roots of the water-arrow of the genus *Sagittaria*, and those of the lily of the valley of the genus *Convallaria*, called by the Indians swan-potato.

The food of the Selishes consists of roots, wild fruits,

fish, game, and a moss or sort of lichen found on certain trees. After the melting of the snows, that is to say in March and April, they eat the *popkah*, a sort of bulb, like an onion in shape, and of a spicy taste. In the month of May they have the *spatlam*, of which the white and thread-like root resembles vermicelli in appearance; when boiled, the spatlam dissolves like arrow-root, and forms a jelly which is bitter, but not of a disagreeable flavour. In June and July the *itwha* forms the staple of every meal; it is found in great quantities in certain spots, and when baked in an oven has the taste and consistency of boiled chestnuts. At the same period of the year, the salmon ascend the rivers by thousands; whereupon the men hasten to the fishing stations and the women continue to dig up the itwha. In August the Selishes gather wild fruits, which not only supply their immediate wants, but of which they also make a provision for the winter.

In the month of September they again eat salmon and *marani*, a gramineous plant resembling the panic which canaries like so much. When boiled the marani becomes black, and acquires a taste quite peculiar to itself. From October until the spring, all these tribes live on dried provisions and on the produce of the chase. Nature, like a tender mother, has provided during the year a succession of alimentary substances easy to gather, and without which the population of these regions would die of hunger.

The Tahkalis like oily and decayed substances; they drink a great deal of oil, which they obtain from fish and wild animals; they eat the flesh of quadrupeds or fish only when it is in a state of complete putrefaction. The Indians who live on the Great Bay or in the immediate neighbourhood make their principal food of a kind of grasshopper, very large but with very short wings, which

infests these remote deserts in immense numbers. To prepare these grasshoppers for food the Indians dry them, and then pound them together with certain wild seeds; and the flour or powder thus obtained is kneaded and cooked like bread. Little tempting as these cakes may appear to Europeans, their taste is by no means disagreeable.

The Indian population of New Mexico raised poultry for their own consumption long before the conquest of their country by the Spaniards; even at that period, the food of these half-civilised tribes differed little from that of their conquerors.

Next to game, maize forms the chief food of the Red Indians; it is their bread, and they prepare it in precisely the same manner as the Mexican *rancheros;* that is to say, they boil the grains and crush them on stones until they form a paste, which is then baked on hot ashes. A great number of these stones for kneading maize have been found among the American antiquities; they scarcely differ at all from those still used at the present day by the *rancheros* of Texas and Mexico: a fact which proves that this custom dates from a very remote period. The *pomme blanche* (white apple), called also *gamache* by the trappers, is sometimes used instead of maize; it is a root very much like an onion in form, and the wild turnip in taste; the Indian women dig it up skilfully with a great *spatula*, sometimes elegantly carved and resembling a wooden sabre; they generally break the root, after having dried it, and make it into cakes, which have very little flavour, but which one is very glad to eat in the absence of better food. Another kind of cake, which is as detestable to a European palate as it is difficult of digestion, is very much used in seasons of famine and penury on the two slopes of the Rocky Mountains; it is the cake we have already

mentioned, made of a certain kind of moss found on the trees. The women dry this moss in the same manner as the *white apple*, by placing it on a stone fixed in the ground, and covering it with a layer of wet grass, by which this singular comestible is carefully concealed; the whole is then heated by means of a large fire which is kept up for twenty-four or for forty-eight hours. This operation finished, the grass is taken off, and the moss kneaded like maize.

The Indians generally seat themselves to eat, crossing their legs after the fashion of tailors; sometimes they stretch themselves out and lean on one elbow like the ancient Romans. They have three modes of cooking meat or fish. They boil it in vessels of iron, earthenware, skin, or bark, by means of hot stones thrown into the water, in the manner we described when speaking of the Assinniboins; they roast it over hot ashes, or by suspending it from poles planted in the ground near a large fire; or, lastly, they broil it on live embers. In Oregon, if a piece of dried meat or any other provision needs to be cleaned, the cook fills her mouth with water, which she squirts out on the dirty part. There are some articles of food which are mashed by the teeth before being boiled or roasted; this mastication is performed by the women, and sometimes occupies hours.

The Red Indians produce fire by friction in two ways: one consists in turning rapidly between the hands a piece of pointed wood, of which the extremity enters a little hole; the rapid rotation causes the wood to ignite in a very short time. The other mode is very similar; there is only this difference that a piece of vegetable tinder is so placed as to catch fire from the wood. Of late years, civilisation has conferred on the Indians our rapid modes

of producing fire; the Whites had too much difficulty in employing successfully the method of the savages.

The wigwams of the Red Indians, and above all those of the chiefs, are always open to strangers. If a traveller is hungry, he can enter the first he sees, sit down and eat. Hospitality is a duty. When an Indian receives an invited guest, he does not share the repast he offers, but sits near and prepares the pipe of hospitality. First he half fills the pipe with tobacco or with chopped willow-bark; then, in order to give a perfume to the smoke, he adds a pinch of the flesh of the beaver, dried and pulverised; he finishes stuffing the pipe with buffalo dung, which serves as tinder; then he makes his guest draw three puffs of smoke, after which he cuts him a piece of meat, pronounces some words in honour of hospitality, and leaves his guest to eat alone, while he smokes by his side, always ready to serve him.

In the public banquets, which are given to celebrate a victory or a national festival, the best pieces are reserved for the chiefs. Each one is served according to his rank and age. These festivities are gay without being noisy; the guests season them with conversations and narratives in which the young men take but little part, custom obliging them to listen to their elders and let them speak without interruption. The facetious anecdotes related by the latter, the extraordinary adventures, the comic episodes, are applauded by all present, whether old or young, without the proverbial gravity of the savages being thereby compromised. Neither religion nor any serious business is ever spoken of on these occasions; to treat such grave subjects, the Indians say the stomach should be empty, the head cool, and the tongue free. During the banquet, the women move about round the assembly,

smiling and serving the guests; when the repast is over, they retire into a neighbouring cabin, leaving the men to smoke and talk among themselves.

When a white man of distinction visits the Red Indians the latter use their utmost efforts to receive him well. They prepare for him a succession of festivities, such as horse and foot races, representations of fights, &c. But the greatest mark of honour the Indians can give a white man is to invite him to the *dog-feast*. Before describing this curious ceremony, it is necessary to inform our readers that, in the eyes of the Indians, the most distinguished personages among the Pale-faces are the heads of those great fur companies which possess important establishments in the Indian territories, and have considerable commerce with the natives, and the agents sent by the American Government to watch over this commerce. One of the most esteemed among these heads of the companies, on account of his wealth and his probity, was M. Chouteau, whose acquaintance I had the honour of making at St. Louis. A short time before my arrival in Missouri, M. Chouteau, who often went to see the Indians, in order to preserve friendly relations with them, had made a visit to the Sioux, in company with some other gentlemen. One of his companions, Mr. Catlin, gave an account of this journey in a letter which was published in the American papers. We cannot do better than copy some passages of his interesting narrative.

"Some days after the arrival of the steamer which conveyed M. Chouteau, Major Sanford*, Mr. Mackenzie†, and myself," writes Mr. Catlin, "the two principal chiefs of the

* Indian agent of the Government.

† Mr. Mackenzie, a Scotchman by birth, and one of the principal agents of the great fur companies.

Sioux, whom we had come to see, announced that a public festival would be given to the *great white chiefs* who had visited them. A vast tent, capable of containing about 150 persons, was raised in the form of a half circle, to serve as a reception-room. The Americans took their places on elevated seats, prepared for them in a reserved part of the tent; the chiefs placed themselves near, seated on the ground after the fashion of tailors, and more than a hundred warriors sat down in the same manner in a vast circle.

"In the centre of this circle a large tree had been planted, supporting a banner and two calumets crossed in sign of friendship. At the foot of the tree eight or ten cooking-vessels containing prepared meats were arranged in a single row, and near them were wooden dishes prepared to receive the viands, and three Indians to serve them and to light the calumets.

"All the rest of the tribe crowded around the assembly, curious to witness the reception given to the Americans. The great chief of the Sioux, Hawanyetah, rose as soon as all the company was assembled, and, placing himself before Major Sanford, said: 'Father, I am delighted to receive you to-day; my heart is always happy to see my father when he comes. Our grandfather*, who sends you here, is very rich, and we are poor. We are also happy to see Mr. Mackenzie, our friend; we know him well and shall be sad when he goes away. Our friend (M. Chouteau) who is at your right hand is a good man and a friend of the Red men; we have heard that he is the master of the *medicine-canoe* (steam-boat) in which you came. Our friend the *white medicine* (the white painter),

* The President of the United States.

who is seated near you, we do not know; he came as a stranger among us; and he has *done* (painted) me very well; all the women know it; he has drawn several curious things; we have all been flattered by his visit, and we know that he is a great *medicine*. Be ye then all welcome.

"'My father, I hope you will have pity on us; we are poor; we offer you to-day, not the best we possess, for we have a great many buffalo humps and tongues, but we give you our hearts at this feast, for we have killed our most faithful dogs to give you them to eat. The Great Spirit will confirm our friendship. I have nothing more to say.'

"Hawanyetah, when he had finished his discourse, took off his splendid head-dress of eagle's feathers, his necklace made of the claws of the grisly bear, and his finely embroidered moccasins, laid them down graciously at the feet of the American agent, placed two beautiful calumets on the top of all these presents, and then went into another tent to dress himself in a buffalo skin.

"Major Sanford also made a speech suitable to the occasion, and sent for the tobacco, the coverlets, and other presents which he had brought to distribute to the Indians; but before this distribution was made, the principal warriors of the assembly came, each in his turn, and pronounced some words of friendship to the Major, laying down their finest ornaments at his feet. At the conclusion of this ceremony, Hawanyetah took a calumet of peace, directed the pipe to the four cardinal points of the compass, to the sun and to the earth, pronounced a prayer in honour of the Great Spirit, drew several puffs of smoke and then passed the calumet to the company. From the moment the pipe is lighted, no one must say

a word until it is extinguished and consumed; a single word uttered while it is burning would be considered as a bad omen, and the chief would thereupon empty the pipe immediately, in order to fill and light it afresh. When the whole assembly had smoked, the dog's flesh contained in the cooking-vessels was served on wooden plates; every one was obliged to partake of it, and when the repast was over, the savages began their races on foot and on horseback, and all the other public games and festivities with which they could gratify the curiosity of the Americans."

If the Red Indians are hospitable, they also look for their hospitality being returned with the same marks of respect and consideration, and unhappily the Pale-faces treat the Indians parsimoniously when they receive them. These simple people have consequently a very poor idea of our hospitality; and when an Indian visits a white man, and the latter does not hasten to serve him, he exclaims: "Why do you not give me to eat? Do you think I have brought provisions with me to eat at your house?"

Certain tribes of Oregon celebrated the *feast of fish* by a banquet, at which the men alone have the privilege of being present. They assemble in a large cabin made of rush-matting, and place themselves in a circle around an immense fire in which the stones are heated. When all is ready, the chief makes a short harangue followed by a prayer to the Great Spirit, and at a given signal each individual takes, with two pieces of wood which serve as tongs, stones out of the fire, and throws them into baskets filled with water and fish. The entire banquet is composed of fish boiled in this manner.

There are also banquets on this side of the Rocky Mountains, which take place at fixed periods, and at which

none are present but young people, the mistress of the house, and two other persons who preside. The object of these assemblies is the instruction of the youth of both sexes in the things that relate to their future life. Before the banquet, a person invited for that purpose addresses the young guests in a discourse on the difficulties of life, on the respect and obedience they owe to their parents and elders: he then exhorts them to be charitable, hospitable, modest, virtuous, never to ridicule those who are afflicted with any infirmity or deformity; and above all to fear and reverence the Great Spirit, to love him, to serve him, and to give him thanks for all the benefits he confers on mortals. These counsels and precepts are always accompanied by anecdotes and examples, which leave a profound impression on the minds of all the guests. After his discourse the orator turns towards his audience and says: "Let your life be always just and upright, and the Great Spirit will never cease to supply your wants." Then the guests partake of the repast served up to them. These assemblies, which are very gay, are never noisy, and in no way resemble our public banquets, where all talk at the same time and say everything that passes through their minds.

The Americans, who have an interest in blackening the reputation of the Red Indians in order to justify the means they employ to despoil them of their lands, often represent them as hardened and determined robbers and marauders. We are only rendering homage to truth in endeavouring to reduce this accusation to fair proportions. The Indians who do not come in contact with the Pale-faces never appropriate what belongs to others; they have no law against theft, as it is a crime unknown among them. They never close their doors; an Indian

may go away for a journey of several months' duration, leaving his cabin open; and on his return he will find everything as he left it. Among certain tribes of the north-west, there is often a post set up in the middle of the village, called the *tree of probity*, on which whatever is found is suspended; the person who has lost anything has only to come and take it, and there is no instance of this very simple arrangement having given rise to any difficulty. Such are the Red Indians in their primitive state, left to the guidance of their own naturally honest character. But the neighbourhood of the Americans corrupts them; they become thieves through retaliation; seeing the Americans appropriate their lands and carry off their beavers, ermines, and other animals, whose fur is their only wealth, they think it not unjust to take possession of the horses and cattle of their neighbours.

But although the Red men are not naturally thieves, they are often cruel. Their revenge has a cold-blooded character which renders it doubly atrocious. They hardly ever inflict vengeance in the moment of anger, but ponder over it a long time, and wait patiently for the moment of inflicting it.

A Mandan chief, Mahtotopa, whose portrait may be seen at the Museum of Natural History in Paris, found one day near the village the body of his brother pierced by a lance, which the murderer had left in the wound. He swore to revenge his kinsman, took the lance covered with blood, and carried it to the village, where it was recognised as belonging to Ouonyatop, one of the bravest of the Riccaree warriors. The Mandan chief took the Riccaree weapon in his hands, and brandished it over his head before each cabin of the village, declaring in a loud voice that he would kill Ouonyatop with

the very same weapon. He waited in vain during four years for the opportunity of accomplishing his design. At last, no longer able to restrain his impatience, he took the lance, saying that the blood of his brother cried out for vengeance, and added: "Let no Mandan speak any more the name of Mahtotopa; let no one ask where he is, nor whither he is gone, until you hear the war-cry before your village, and he shows you the scalp of Ouonyatop. The iron of this lance shall drink the blood of Ouonyatop, or the shade of Mahtotopa shall follow that of his brother."

He departed and traversed a distance of more than two hundred miles with no other provisions than a little maize in a bag, walking by night and hiding in the day, for fear of surprise. When he reached the village of the Riccarees he prowled around the cabins for some time, and under cover of the darkness of night approached that of Ouonyatop. He saw his enemy light his pipe and lie down. Mahtotopa then entered resolutely and sat down near the fire, over which a kettle full of meat was suspended. He began to eat with the voracity of a man dying of hunger; he then in his turn lighted the pipe which his enemy had laid down after having used it. The wife of Ouonyatop, who had also gone to bed, asked her husband who the man was that was eating in their cabin. The Riccaree answered: "What does it matter? he is hungry, let him eat."

Mahtotopa then, turning round gradually, in order the better to see the posture of his victim, rapidly seized the lance and plunged it in his heart, took off his scalp in an instant, and, as swift as an arrow, fled into the prairie, holding his trophy in his hand. The whole village was quickly on foot, but no one knew who had killed the chief Ouonyatop; and Mahtotopa, after having run several days

and nights, praying the Great Spirit to give courage to his heart and strength to his legs, arrived the sixth day at his native village, broken down with fatigue, but happy and proud to have revenged his brother, and to have brought home the scalp of Ouonyatop.

The Red Indians who live on the frontiers of the United States sometimes commit incredible acts of cruelty. They massacre or burn whole families, men, women, and children. From 1846 to 1852, there were more than two hundred persons murdered every year in Texas. During our long wars against the English in Canada, the Indians in the pay of the latter made some French missionaries prisoners. These glorious martyrs were burnt at a slow fire or cut in pieces. Others had their eyes torn out, and the savages put burning coals in the empty sockets.

Neither are the Whites the sole victims of the ferocity of the Indians. In their continual wars they treat each other no less cruelly. The prisoners they take are generally put to death. The women are still more cruel than the men. The Shoshonees give up to the women of their tribe those they have taken from the enemy, who are put to death in the midst of torture. The Indian women frequently torture prisoners of war before their husbands kill them. Formerly, in Texas, they cut them in pieces; and in order the longer to enjoy the sufferings of their victims, they tied them to a tree, and came every day to gaze at them and tear from them a portion of flesh.

Death by fire is still inflicted by some tribes who are not converted to Christianity; formerly it was a universal custom. But the Foxes and the Ojibbeways in particular had acquired a certain renown for the refinements they introduced into the practice of this frightful art. A young

Fox warrior, son of an Ojibbeway woman who had been carried off by his tribe, one day made his maternal uncle prisoner. Wishing to show that he was insensible to the ties of relationship which united him to the Ojibbeways, he bound the arms and legs of his prisoner to two stakes fixed in the ground. He then lighted a great fire, as he said in derision, to warm him. When he had roasted him on one side, he turned him on the other. The body of the Ojibbeway warrior was soon nothing but one hideous sore; then his nephew untied him and said: "Return to your village, and tell the Ojibbeways how the Foxes prevent their uncles from feeling the cold." The man recovered, and succeeded in taking his nephew prisoner. He carried him off to his village, bound him quite naked to two stakes, and taking the skin of a reindeer newly stripped off, and to which a thick coating of fat still adhered, exposed it to the fire until it was completely lighted; he then threw it on the shoulders of his nephew, saying: "Nephew, when I was in your village you warmed me at a good fire; I in my turn give you this cloak to keep you warm." The horrible flaming cloak enveloped the whole body of the unfortunate Fox, who was soon consumed, like those human torches with which the gardens of Nero were lighted.

A very curious custom, which sometimes saves prisoners condemned to death, exists among some tribes of the north. When a family has lost one of its members on the field of battle, it may adopt, instead, one of the captured foes. The prisoner chosen assumes the rank occupied by the individual in whose place he stands, and enjoys all the same prerogatives. Sometimes he becomes in this manner the chief of a family he never knew before, and all the children of the deceased, young

and old, call him father. This custom has sometimes occasioned the strangest surprise to travellers, who are astonished to hear men give the name of father to a warrior younger than themselves.

The Indians of the east generally made their prisoners suffer the most cruel tortures, but they rarely offered any insult to the modesty of the women. Those of the prairies, on the contrary, employ their prisoners in domestic service much more frequently than they put them to death, but all the unhappy women who fall into their power are forced to submit to their brutal sensuality. There are tribes in Oregon who sometimes make war solely in order to obtain prisoners, who are considered by them a very profitable booty, as they become slaves, who may be allowed to die of hunger when, through age or infirmity, they can no longer work.

The Natchez made slaves of the women they took prisoners, and cut off their hair; as to the men, they were first carried in triumph, and afterwards tortured. On the day of his execution, the victim was bound to a stake, burnt by a slow fire, and cut in pieces in a most horrible manner. Sometimes a woman, touched by the agony of the sufferer, would put an end to his torture by fracturing his skull with a tomahawk: or sometimes a young widow, whose husband had been killed in battle, would take the prisoner in his place; thus saving him from the horrible death which awaited him.

An inhuman custom still prevails among the poor tribes of the north-west of the United States; we allude to the abandonment of those who can neither walk nor ride on horseback, owing either to their age or their infirmities. The resignation of these unhappy creatures, under such cruel circumstances, is really admirable.

When the tribe is on the point of emigrating, the relatives and friends of any infirm old man who is to be abandoned assemble to bid him adieu; they then place near him a vase full of water, some meat, and some wood to feed the fire by which he is laid. "My children," he says to them, "I am too feeble and too old to walk; our nation is poor, and you must travel to the land where you will find food. My days are numbered, and I am a burthen to my children. I cannot follow you, and I desire to die. Be of good courage, and do not think of me, for I am no longer good for anything; and I shall soon depart for the land of shadows, to join my fathers and wait for my children."

After listening to these touching words, each one takes leave of the old man and presses his hand. The poor deserted creature soon dies of hunger, and his body is devoured by birds of prey. Nothing is more touching than these forced separations, caused by absolute necessity. On the one hand, one hears the cries of the children and relatives; on the other, one witnesses the calm resignation of the aged or infirm fathers and mothers. Sometimes a little hut of dried grass is constructed for them, as a protection from the heat of the sun or the severity of the weather, and as much provision as possible is collected near them, before abandoning them to their miserable fate.

But it is not the old alone who are thus abandoned in the desert by their families; the cholera and the small-pox excite such terror among the Indians, that they sometimes fly from their village, leaving all their sick behind, of whatever age or sex. An American convoy going from Fort Kearney to Fort Laramee, in 1852, came upon several tents erected in the prairies. On exami-

nation, they were found to contain the bodies of nine Sioux, who had died of cholera. In one of the tents lay the body of a young Indian girl from sixteen to eighteen years of age, very beautiful and magnificently attired; life had probably not been extinct more than twenty-four or forty-eight hours. Contrary to the custom of these tribes, the bosom of the deceased was entirely uncovered, a circumstance which seemed to indicate that some villain had the infamous idea of satisfying a guilty curiosity; for the savages always bury their dead with a religious modesty.

## CHAP. XXXVIII.

MIGRATION OF THE TRIBES. — FOOT MARCHES. — WAY OF PROCURING HORSES. — FIRE IN THE PRAIRIE. — ACUTENESS OF OBSERVATION. — WAY OF CURING ILLNESS. — INDIAN THERAPEUTICS. — CAUSES OF ILLNESS IN THE WILDERNESS. — VAPOUR BATHS. — CIVIL ORGANISATION OF THE INDIAN TRIBES. — JUSTICE. — CRIMES. — GOVERNMENT OF THE CHEROKEES. — PATRIARCHAL GOVERNMENT. — INDIAN CHIEFS. — MARTIAL LAWS. — POWER OF THE CHIEFS. — GOVERNMENT OF THE NATCHEZ. — ANECDOTE. — GENERAL AND PRIVATE COUNCILS OF THE INDIAN TRIBES.

THE horrible custom of forsaking the old and the infirm at the commencement of a journey arises from the stern necessity by which such travels are enforced. The migrations of the Indians are periodical, like those of birds and fish, and like the ripening of alimentary plants. We have seen that the Indians of Oregon live almost entirely on the natural produce of this vast and most fertile territory. The time at which salmon appear, and the gathering in of the different crops of roots, are so many occasions upon which the savages are compelled to change their locality. On the eastern side of the Rocky Mountains these migrations are rendered necessary by the annual movement of the buffaloes.

When the general council has decided that the tribe must quit an encampment, either to follow the buffalo or to go to a country more rich in game and pastures, the chief gives warning that the families may prepare

for departure, and causes some of the stakes which support his tent to be removed: the part which is unsupported flutters in the wind; this is the signal for all to depart. In a moment all the tents are pulled down; the stakes are fastened together in sheaves; to these sheaves, which rest on the ground and are held together by means of small sticks transversely placed, the horses are harnessed. These extemporary hurdles are loaded with buffalo skins and other furs rolled up, and with household utensils; the dogs also receive their share of the burden; and the caravan sets off in the midst of the greatest disorder and confusion, the noise of horses and the yelling and barking of dogs, but without any of the Indians losing a particle of their unalterable gravity. The women, on foot, lead the horses, sitting upon the bundles when they become tired. The men, fully armed, ride round the caravan, which proceeds slowly through the high grass of the prairie, or along the steep and rugged mountain path.

It often happens that, either from a scarcity of horses or from motives of prudence, the Indians travel on foot; and we must here mention that their manner of walking differs from that of white men. The Indians place one foot before the other in a right line, never turning the toes in or out. When a family or several persons travel together, they place themselves in a file; if they are in a hostile country, those who come behind tread carefully in the footsteps of those who precede them, and in this way they leave no trace whereby to judge of the number of their troop. The step of an Indian is much lighter than that of a white man; and a Red-skin, by placing his ear near the ground, is able to distinguish the difference at a comparatively considerable distance.

Some Indians travel during the winter in sledges made of branches of white oak, dragged by common-sized dogs of various cross-breeds. These dogs are able to travel from morning to night, pulling a weight of two hundred pounds, and advancing at the same rate as a man on foot. The poorer tribes, who have neither horses nor mules, employ dogs also to transport their household goods from one place to another. On the eve of a distant expedition, a most singular custom is practised among the Sacs and Foxes. The men who are in want of horses go to a plain in the neighbourhood of the village, and there they sit in a circle with their shoulders bare, and smoke their pipes in silence. A certain number of horsemen soon gallop up to the circle, round which they ride, gradually approaching the smokers, till these are within reach of their whip. Each rider chooses the individual to whom he intends to make a present of his horse, and laying a vigorous lash of his whip across the bare shoulders, he says, "You are a beggar; I give you my horse, but you shall bear the mark of my whip on your back." The horsemen continue to ride round, striking the poor wretches afresh until the blood runs, when they deliver the horses to them. This is what the Indians call *smoking a horse.*

It is almost always in their migrations that the Indians set fire to the prairie, either in order that the grass may soon grow new and fresh, or from motives of war or vengeance. As the prairie is generally covered with only short grass, these fires do not present the grand spectacle one is apt to imagine. As we have said in our former work,*

* A description of the prairie fires, and their effect upon animals, may be found in this work.

the effect of these scenes, which are renewed every year over the surface of the American deserts, has been considerably exaggerated. But when a fire bursts forth on the low grounds of Arkansas, Nebraska, and Upper Missouri, the sight becomes truly terrific, because there the grass is sometimes two or three yards high, with an abundance of brushwood, reeds, and sunflowers. Black eddies of thick smoke rise up to a prodigious height in the air, while an immense circle of dark red flame envelops the low ground; the grass, the reeds, the brushwood, and the trees burn with a noise like the roaring of an immense cataract, or the distant muttering of thunder. In proportion as the fire approaches, the crackling of the branches becomes more distinct; and at last resembles the sudden destruction of a virgin forest. The men and animals who are so unlucky as to find themselves in these low grounds at such moments run the greatest risk of perishing by fire, for the flame advances with extraordinary rapidity; horses, not being able to gallop through the high grass, are obliged to follow the winding paths of the buffaloes, and the circuits they are thus obliged to make are often the cause of their destruction. Fortunately such conflagrations are of very rare occurrence in these solitudes; the Indians never produce them voluntarily, and always regard them as proceeding from a supernatural cause.

We have not concealed the worst features of the Indian character, and we may now be permitted to say a few words regarding their good qualities, and, above all, their intelligence.

The acuteness of observation possessed by the Indians has been by no means exaggerated by historians and novelists; we are even tempted to think it has scarcely

been rendered justice to. The savages of North America, from the simple examination of footmarks left on the ground, judge immediately, and with certainty, on what day an encampment has taken place on a given spot, and of what number of travellers and horses the encamping party consisted. Once an Indian, returning to his cabin, perceived that the game which he had left there had been carried away; he throws a glance around, and then sets off in pursuit of the thief through the woods; meeting several persons, he asks if they have not seen a little old man of the white race armed with a small gun, and followed by a little dog with a short tail. Receiving an answer in the affirmative, the Indian assures them that the man he describes has stolen his game, and being asked how he could describe so accurately a man he had not seen, he answered: "I know that the thief is a little man, because he piled up stones to enable him to reach the place where I had hung up my game; I know he is old, because in following his track through the wood, I saw that he took very short steps; and I know he is white, because he turns out his feet in walking, which is contrary to the custom of the Indians; I know his gun is short, by the mark left by the mouth of the barrel on the bark of the tree against which he propped it; I know his dog is little by its footmarks, and that it has a short tail by the impression left on the sand in the place where it lay down while its master was taking my game."

The Red men being exposed to all the inclemency of the seasons, have learned to foresee the variations in the state of the atmosphere, and announce them with wonderful precision. They have no acquaintance, however, with astronomical science, and almost all of them believe that the earth is flat and motionless, that the sun

turns round it, and that the firmanent is a solid arch, to which the stars are attached.

The Dacotas, as well as the great majority of the Indians, divide the year as we do into four seasons, each consisting of three months; they reckon time by moons, each of which is composed of twenty-eight nights; they have names for each moon, as well as for some stars. The Creeks and the Muskojees believe that the earth is flat, stationary, and composed of an animated substance. According to their ideas, the fixed stars are not very numerous, and the others turn round the earth, as well as the sun and moon. They also believe that the sun is a hot substance; that the moon is inhabited by a man and a dog; as to the nature of the stars, they do not profess to know anything about it. For them, the sky is a semicircular solid mass, from which the stars are suspended, and of which the extremities do not touch the earth. They explain eclipses by the supposition that the dog which is in the moon swallows up the sun from time to time. Monsieur de Chateaubriand has poetised the calendar and astronomy of the Indians; but what he has said is true; the course of nature, the budding of the young shoots, the flowering of certain plants, the passage of certain birds, the cries of various animals which inhabit the vast solitudes of the New World, are so many barometers, thermometers, and almanacs for the savages.

If the Red Indians are but poor astronomers, they are, on the other hand, excellent botanists. Living continually in presence of vegetable nature, they have directed their rare faculties of observation to the study of plants, and their acquaintance with the vegetable kingdom is wonderful; it often helps them to find their way through the midst of the greatest deserts, and also serves to indicate

to them remedies for a great number of maladies and for wounds.

The art of medicine is very generally practised among the Indians; but it is almost always mingled with magic. In certain tribes, the magician-doctors form a sort of secret corporation, with a kind of freemasonry. Candidates are received in the midst of mysterious ceremonies, the nature of which they are forbidden to divulge. The physicians, before proceeding to the cure of a patient, generally put on a particular costume, called *medicine* (mysterious), on account of the strange arrangement of the different parts of which it is composed. Some treat their patients by means of magnetic passes; others administer simples, with whose curative properties they are acquainted. In hopeless cases, recourse is had to the *medicine dance.* This dance consists in furious leaps, accompanied by cries and frightful contortions; the physician turns round the patient, whom he causes also to turn himself in all directions. If the patient recovers, the reputation of the doctor is greatly increased; if he dies, it is the will of the Great Spirit, and the renown of the savage Esculapius in no wise suffers. Some substitute for the dance we have described a lugubrious song, accompanied by the sound of the drum. The patient is then laid on his back, and vigorously rubbed; and finally the doctor presses his chest violently, to force, as he says, the malady to come forth from the mouth.

Notwithstanding these superstitious practices, certain Indian doctors have acquired, by experience and observation, very great ability. The trappers sometimes prefer them to the American doctors. The most renowned physicians are to be found among the Dacotas. They are not entirely free from superstition, and mingle a little

charlatanism with their treatment. They ascribe the cause of maladies to the spirit of some noxious animal having introduced itself into the patient's body. Before commencing the cure, they sing a very monotonous and slow song, in which they beseech the Great Spirit mercifully to expel the intruder. But this is only the external part, what may be called the outer wrapping of their science. They have some slight acquaintance with anatomy, acquired by the habit of dissecting animals; they know the names and forms of the bones composing the human skeleton; they are successful in the application of friction, douches, fumigations, and sinapisms. They use decoctions of sassafras as a remedy for pleurisy; they prepare purges with a kind of euphorbia, or with the oil of the *Palma Christi* (castor-oil). During our residence on the frontiers of Mexico we ourselves cured in three days more than thirty persons of dysentery by the use of an Indian remedy. The bark of a sort of alder-tree is used by the Indians instead of lint for dressing wounds. They are acquainted with the use of camphorated oil, which they have received from the whites. Bleeding itself is practised by them, the instrument used being a knife or a sharp flint.

The Comanches are very skilful in curing gunshot wounds, and the stings of venomous reptiles. The Natchez were at least as expert as the French in the art of medicine, and possessed powerful remedies for all sorts of maladies. They practised bleeding with judgment and success; were acquainted with the hydropathic treatment, and made frequent use of cold and vapour baths. They discovered several febrifuges of great efficacy, the best among which was the red seed of the magnolia, which is equal in effect to quinine. For the toothache they chew the wood of the acacia (*bois d'amourette*); they took decoctions of the

root of the Chinese lilac to induce perspiration or to prevent the hair from falling off. They were also acquainted with the medical properties of sassafras, of sarsaparilla, of fern, and of a multitude of plants, leaves, roots, and barks of trees, too numerous to be all mentioned here.

The most frequent maladies of the Red Indians are, rheumatism, pleurisy, intermittent fever, and inflammation of the lungs. As to wounds, the cures effected appear sometimes almost miraculous; and all Indian doctors are extremely skilful in this branch of practice. At the Falls of Saint Mary, a savage, having received in the chest such a violent blow from an axe, that the weapon could only be removed with great difficulty, was able to walk after six days of the treatment administered to him by a doctor of his tribe, and was completely cured within a month. Another Indian fell on the ice in crossing a frozen lake, and cut his wrist with an axe he was carrying under his arm; the wound was so deep that his hand only hung by a shred of flesh. The Indian severed this shred, made a ligature of a piece of his shirt, continued his journey to his village, and cured himself in a few days by the application of simples whose virtues were known to him.

We read lately in the newspapers, that a German had discovered in America a plant which neutralised the effect of the sting of the rattlesnake. We cannot understand the astonishment caused by this announcement; for it is notorious that for centuries past the Indians have never cured the bites of venomous reptiles by any other means than the application of this plant to the part bitten. All the trappers, as well as all travellers, missionaries, and a multitude of other persons who live or travel in the American deserts, are acquainted with this plant, which is called by some *black grass*, by others *rattlesnake grass*.

Providence has even rendered it very abundant, particularly in the spots where these reptiles abound, in order that the remedy may be by the side of the evil. It is sufficient to chew this plant well and apply it to the place bitten, to stop the swelling, and restore the circulation of the blood to its usual course.

The Indians make great use of baths, from taste as well as for purposes of health. They bathe nearly every morning, the men and the women separately. The latter even place sentinels of their own sex at a certain distance from the spot chosen, to warn off intruders. After the bath, the bathers rub their whole bodies with bear's grease. The Mandans, the Pawnees, the Omahas, the Comanches, and almost all the tribes of Upper Missouri and of Columbia, take very frequent vapour baths. For this purpose they erect a tent of buffalo skins, closing it hermetically, near a lake or a river. In the middle of the tent, two little walls are built parallel to each other, and about a yard or a yard and a half in height, on which a large wicker basket is placed. The bather takes his place in this basket; his wife or one of his servants puts red-hot stones beneath the basket and throws water over them, so that the bather is soon enveloped in a dense cloud of vapour. After this operation, when he is covered with perspiration, he throws himself into the neighbouring lake or river, and returns to rub himself with the inevitable bear's grease.

The organisation of the Indian tribes is not very complicated. The Indians are naturally upright, generous, and simple, both in private and in social life; they do not require a powerful authority to control them, for family quarrels and disputes regarding property are, so to speak, unknown among them. The priests and the physicians preside at

the public ceremonies. The chiefs direct warlike expeditions, but in time of peace have no influence but that acquired by their virtues, their exploits, and their talents. Moreover, as soon as age or infirmity renders them incapable of exercising military authority, they are succeeded by their sons, or by any other warriors who may be deemed more fit for command. In certain tribes public affairs are directed by a council of old men, the decisions of which are pronounced by the majority of voices. The chief of a family judges alone and without appeal all private affairs.

As crimes are very rarely committed by the Red men, public justice has very little occupation among them. Nevertheless, as passion makes victims everywhere, it sometimes happens that in a moment of anger a savage strikes and kills one of the members of his own tribe. It is the custom in such cases for the culprit to expiate his crime by making presents, if the family of the deceased will accept them. In the contrary case, the latter inflict punishment themselves. No one can escape this law of retaliation; public opinion would brand with disgrace whoever fled under such circumstances. Among certain tribes, the murderer paints his face black and his lips red, to show that he has *drunk* (shed) blood. This species of public penance sometimes lasts a year or even more. The Red men have power of life and death over their wives, but very rarely exercise it.

Adultery is punished among the Comanche women by cutting off the nose from the cartilage to the lips. It is generally the family of the offended husband which judges the culprits; when they are found guilty, they are beaten and their noses cut, but most frequently presents are accepted in expiation of the crime. Among the Assin-

niboins, adultery is punished by death. The woman, when she is not put to death, has her hair cut close to her head; her body is painted vermilion, and she is placed on a horse besmeared with the same colour, and paraded through the tribe by an old man, who loudly proclaims her infidelity. At last she is restored to her family, who beat her. These punishments are not inflicted by a tribunal; public opinion or the family of the culprit judges, condemns, and puts into execution the penal laws indicated by the code of the desert.

The tribes of the Indian territory, and those in the vicinity of the United States, have each an agent of the American Government to maintain peace among them, and to regulate their relations with the Whites. This agent has no power over the interior administration of the tribe; he is subordinate to a superintendent, who may be appealed to from the decision of the agent. This superintendent is subject only to the Minister of War, to whom also appeal may be made from the decision of the superintendent. The Whites cannot settle among the Indians without the authorisation of the agent, and the Indians are not allowed, on any pretext, to pass the boundaries of their territory without the permission of the American Government.

Before their expulsion from Georgia, the Cherokees were the most civilised of all the Indian nations. We must here add a few words to what we have said already, at the commencement of this volume, concerning this fine tribe. Their territory was divided into eight districts, each of which sent four members to the national legislature, constituted on the model of the United States' Government. The Cherokees were forbidden, under pain of death, to sell land to a White, without the consent of a superior council.

Their lands were cultivated by black slaves, whom they bought from the Americans. The use of spirituous liquors was very severely punished. The Cherokees had a mounted military force, whose functions closely resembled those of the French *gendarmerie;* they were charged with the execution of the orders issued by the chiefs, and with the management of the internal police. The legislation was at once wise and simple; the nation was prosperous, and increased considerably. When in 1829 the Legislature of Georgia proclaimed laws depriving this people of all their privileges, they refused to submit. The question was carried before the Government of the United States, which offered the Cherokees, in exchange for the abandonment of their rights and their lands, £990,000 and a large territory on the frontiers of Arkansas. The Cherokees refused this offer in a memoir bearing 15,000 signatures; but their dispossession was decreed, and violence finished what had been begun by intrigues and cunning. Since its expatriation, this unfortunate tribe, formerly so numerous and prosperous, has decreased in population to a frightful extent; discouragement, despair, vice, crime, and disease make terrible ravages in its ranks every year. The history of the Cherokees might serve, with but slight variations, as the history of all the Indian tribes dispossessed and expelled by the United States.

We have already indicated sufficiently that the type of the government of the Indians is quite patriarchal. Nothing can be more simple than their laws, of which respect for age and experience is the principle, and public opinion the force. Individuals have no other influence than that which they acquire by their wisdom in council and their courage in battle. The *totemic* ties do not constitute a physical or moral power among the

tribes, but only a brotherhood, a clanship, which it is sought to render as illustrious as possible by acts worthy of admiration, but not by intrigue. An old French adage says, "*noblesse oblige;*" and families have existed so deeply imbued with this truth, that they have found means to maintain for centuries a very high rank above other families no less noble than themselves. The same thing may be observed in the American deserts. Clans have been known to preserve for several generations the command of their tribe as a hereditary honour. And yet the command was not thus perpetuated in a family, without being consecrated anew by the suffrage of public opinion, either tacit or expressed, on every change caused by death or infirmity.

The power of the chiefs is only nominal when their moral qualities and their bravery are not equal to the dignity of their position; in such cases they are entirely without influence, and the warrior who has acquired the most glory and renown in council, or in hunting and warlike expeditions, naturally takes his place at the head of the tribe, instead of the chief declared by opinion unworthy or incapable of maintaining his rank. Among the Comanches, the authority of the chiefs is rather fictitious than real; the chiefs express but do not impose their will; their influence is entirely personal and distinct from their title. This tribe possesses an infinite number of petty chiefs, who lead bands of marauders and warriors on difficult and dangerous expeditions, and who thus acquire glory, and are sometimes rewarded by the tacit consent of the population with the honours of command.

When any difficulties arise in the tribe, it is generally the old men who remove them; but the harmony which

prevails among the different members of the tribe is very rarely disturbed. It often happens that certain chiefs make *razzias*, in the same manner as is practised by pirates, on their own account and that of the warriors who accompany them, while the supreme chief is living in peace with the people who are victims of these isolated acts of piracy; consequently most of the treaties concluded with these hordes of prairie pirates are quite illusory and without any real value. The democratic principle forms the basis of the government of the Comanches; it is the moral or physical force of individuals which raises them to command, and not the prestige of birth.

Formerly the Dacotas had no chiefs; according to tradition this institution is of recent origin, and dates only from the time of the English dominion in these regions. Command has become hereditary in this tribe, as in most of those of the north; but the power of the chiefs is very limited. No individual thinks himself obliged to obey a supreme decision, unless such decision has been promulgated by the general council of the delegates of the nation. In a word, the chiefs are only the representatives of the will of the warriors; their power dies with them, and is only transmitted to their descendants when the latter are found capable of perpetuating the glory acquired by their fathers.

A very singular custom, which is found among several tribes, and particularly among the Sacs and Foxes, is the proclamation of martial law by the sachems, who give up their civil power to the military chiefs, when, after the great winter hunting expeditions, the tribe turns homeward. This is a measure of precaution to prevent the different families from separating, or some from travelling

faster than others, and arriving at the village before the rest of the tribe. In the first case it was feared that those who were isolated might be massacred; in the second, that those who arrived first might yield to the temptation of obtaining provisions at the expense of those who followed them. As soon as martial law was proclaimed, the warrior chiefs regulated the march by land or by water, and every evening ordered that the tents or the canoes should be grouped in a single spot, and not scattered about according to the caprice of individuals; the refractory were immediately punished by the destruction of their canoes or their tents. This law was enforced until the return to the village, where the sachems naturally resumed the authority which they had given up for the public security.

The Selishes have no regular form of government; they live in bands of two or three hundred individuals. Nevertheless, in every band there is always some one man, who, owing to advantages of bravery, fortune, or intelligence, acquires influence over the rest of the tribe and takes the name of chief. His influence, which is entirely personal, is exercised rather by persuasion than by direct command; but, if he be a resolute man, his power is sometimes very considerable. The punishment of those who are guilty of transgressing the laws received by custom is regulated by circumstances, and not by any fixed code. Criminals are sometimes punished by banishment from their tribe.

The analogy between the organisation of the Indian government and that of the ancient Scythians is very striking. In the one case as in the other, with only slight variation, we find community in land, division into tribes, government by elective chiefs, public assemblies,

the custom of living in tents, and the adoration of the sun, as the symbol of Baal or of the Great Spirit. This resemblance is well worthy of serious reflection.

Among the Flat-heads, the Kalipels, the Ear-rings, and the Needle-hearts, the fraternal union and the obedience to the chiefs are truly admirable The chiefs are really the fathers of their people; they always speak calmly, but never in vain. When a member of the tribe is poor, or sick, or desires to travel, he consults his chief and acts conformably to the advice he receives. It is the same with regard to marriages, which are sanctioned or disapproved by the chief, according as they appear to him to tend to the happiness of the parties, or otherwise. Since Catholicism has been propagated among these people, their patriarchal government has assumed an exceptional character, which recalls the "golden age" celebrated by poets. Father Haecken, who lived a long time among them, affirms in one of his letters that the chief, who represents the father of the tribe, endeavours always to provide for the wants of his people. Consequently it is he who regulates the hunting, the fishing, and the gathering of the grapes and fruit. All the game and fish are brought to his tent, and divided into as many portions as there are families; the division is made with scrupulous impartiality. The old and infirm people, and the widows, receive a share equal to that of the hunters themselves.

The Natchez were divided into three classes, namely: the *Great Sun* (or the sovereign), the *Little Suns* (or the nobility), and the People. In order to be sure that their sovereigns should always be of the blood of the legislator who descended from the sun to civilise them, they established as a fundamental law of their national polity,

that the right of succession to the throne should be vested in men descended in the female line. Consequently the female descendants of the *Great Sun* remained noble always, and retained the privilege of giving birth to the sovereign, whilst the grandsons of the *Great Sun* became common citizens.

Monsieur le Page du Pratz, who lived eight years in the French colonies near the Natchez, gives an account of an attempt that was made through himself to procure the abolition of a cruel law that prevailed among the Natchez. The following is the anecdote, which is also related by M. Gayarré in his work on Louisiana:—

"One day a noblewoman, belonging to the caste of the Sun, entered the room of M. du Pratz, accompanied by her daughter, eighteen years of age. After having carefully closed the door, she sat down with dignity, remained some minutes silent, and then rising, said: 'We all know, and I better than any one, that you are a man of great merit, that falsehood does not dwell in your heart, and that your tongue is an enemy to the waste of words. You speak our language; we love you like a brother, and regret that you are not one of our Suns. I have important things to say to you; therefore open your ears and your heart to receive the impression of my words. But close your mouth, and do not confide, even to the winds, what I am going to say to you in secret.' Here she paused, as if to reflect, then said to M. du Pratz, 'Shall I be listened to?' He answered, 'My ears are open as you desire, and I hear nothing but the murmur of the wind.'

"Hereupon she continued: 'My daughter whom you see here is young, but if she has the feeble body of a woman, she has the strong mind of a man. Knowing

that her lips are closed, I did not fear to bring her with me, that she might hear the words I address to you. When the people of your country speak, I listen to them, because many of them are wise. I have heard them say that many of our customs are bad and wicked, that in their country nobles marry nobles, and the people marry the people; that it is cruel to force a woman to die with her husband, or a husband to die with his wife, and that the Great Spirit, who has communicated his will to them on a speaking bark*, is irritated by so barbarous a custom; that it is an error to suppose that husbands and wives continue to live in the other world as they did on earth, for that spirits have neither body nor sex. I have reflected on all this, and on a great many other things equally wise. Our customs are bad, and lead to the destruction of our race. But how shall we change them? Who shall have the power and the energy to crush all opposition? I have, therefore, come to you, whom I love, and in whom I have all confidence. Marry my daughter; she is the nearest relative of the Great Sun, and your son will become our sovereign. Educated by you, and aided by the French, he will have the idea, the will, and the power, to change those laws which you regard as wicked and destructive.'

"M. du Pratz, taken by surprise by this proposal, did not know at first how to answer; aware that women never pardon the rejection of certain advances, and not wishing to draw on himself the hatred of his visitor, he replied adroitly: 'Your daughter is as beautiful as the rainbow, and my heart flies towards her; but far, far away, in the country where I was born, lives a young blue-eyed

* The expression *speaking-bark* is doubtless an allusion to the Bible.

woman, to whom I am married, and to whom I must return as soon as I am able.' The God whose laws I obey forbids me to take another wife to my bosom as long as the wife I have married lives. You see that this is an insurmountable obstacle. Therefore be satisfied with my thanks and my feelings of profound gratitude.' After these words the Indian rose, disappointed, but showing no signs of sadness, and, saluting M. du Pratz with regal dignity, enjoined him by signs to be silent, and retired with her daughter."

We shall conclude our remarks on the government of the Indians by a few words on their general and special councils. The great Indian populations, dispersed over a vast territory, sometimes hold assemblies at which the representatives of all the villages of the tribe are present. These assemblies are only held when some question of general interest is to be determined. They are opened with great solemnity. The chiefs enter in succession, according to their rank and dignity. The great chief opens the proceedings by explaining the object of the meeting; the other members rise in turn and give their opinions. Here, as in conversation, he who has the ear of the assembly speaks as long as he wishes; an interruption would be an insult no one would endure. When an orator has finished his discourse, he is allowed several minutes to reflect and to say anything he may have forgotten; then he sits down, and awaits in silence a refutation or an adhesion. If in the course of his public life an orator has lost the public confidence by a single falsehood, no one replies to him, whatever may be the importance of the communication he makes. Although the majority decides all questions, it very frequently happens that the opinion of the chief prevails, when he has obtained great influence

through his talents, bravery, or eloquence. Besides these general councils, there are also, in each village, particular councils, intended to afford an opportunity for the expression of the public will, in all serious cases where the opinion of the chief does not suffice to settle a difficulty. The same order and the same modes of proceeding prevail in these assemblies as in the general councils; the only difference between the two lies in the nature of the interests discussed; they are alike as regards dignity, wisdom, and a certain decorum, which might with advantage be imitated by the parliaments and national assemblies of our civilised world.

## CHAP. XXXIX.

INDIAN WARRIORS. — MODE OF LEVYING MEN. — STRATAGEMS OF WAR. — BRAVERY OF THE INDIANS. — ANECDOTE. — SINGLE COMBATS. — OF THE SCALP. — MODE OF SCALPING. — MOURNING AMONG THE INDIANS. — BURIAL OF THE DEAD. — FUNERAL CANOES. — VILLAGES OF DEATH. — INTERMENTS. — SACRIFICES OF THE TAHKALIS. — FUNERAL CEREMONIES. — DEBT OF THE DECEASED. — CUSTOMS OF THE NATCHEZ. — FUNERAL SACRIFICES. — FUNERAL OF A GREAT DIGNITARY. — VOLUNTARY DEATH OF MAHTOTOPA.

It is, above all, in battle that the Indian displays to advantage his natural endowments. From the vigour of his temperament, his patience under all kinds of fatigue and privation, his courage, his audacity, and his natural abilities, he appears to be born for those struggles which occur so frequently among the different tribes of his race. The Red men, it is scarcely necessary to say, have no permanent armies. When a war has been determined on in a council of the most influential members of a tribe, the chief assembles all the able-bodied men, and calls them to arms in a spirit-stirring speech; or else he causes the calumet of war, ornamented with a piece of red cloth, to be carried before each cabin in turn. Whoever smokes the calumet thereby declares himself ready to enlist.

The Sacs and Foxes, the Kickapoos, and some other tribes, have a very singular manner of levying troops. When a chief wishes to go to war against an enemy, he paints his face black, fasts, and establishes himself in a temporary wigwam outside his village. There he sits down and tranquilly smokes his pipe from morning till evening. In the middle of the wigwam is suspended a wampum, or piece of scarlet stuff, and all the warriors who desire to accompany their chief on his expedition come up to him, touch the wampum with their left hand, and then sit down and smoke a pipe. When the chief judges the number of his companions to be sufficient for his enterprise, he shuts the door of his cabin. The following morning he listens to the dreams of all his companions and relates his own. If the dreams are thought to be favourable, the expedition is undertaken immediately; if unfavourable, it is indefinitely deferred. When immediate departure is decided on, the chief chooses the bravest of his warriors, to whom he confides the medicine-bag which is to render him invincible; he then pronounces an enthusiastic discourse, in which he promises victory to his companions in arms, and, placing himself at their head, marches immediately against the enemy. The warrior who first obtains a scalp acquires by this exploit the right of commanding the troops on their return, and is presented with the wampum, or piece of scarlet cloth, as a trophy of his courage. The prisoners are afterwards delivered over to the relatives of the warriors killed on the field of battle. Among the Pottowatomees, both scalps and prisoners belong to the chief who conducts the expedition, and who disposes of them according to his own good pleasure. Sometimes he bestows the prisoners on families

who have lost relatives in the war, to be adopted and treated like those they succeed.

In time of war the chief always wears his finest costume, in order the more easily to be recognised by his own men and by the enemy; the other warriors, in order to be as free as possible in their movements, carry scarcely anything but their arms. War stratagems are very much employed by the Red Indians. The following is one to which the tribes of the north and west have frequent recourse. The band approaches the village of the enemy at a moment when public rejoicings are being celebrated. Some of the warriors place themselves in ambush, while others, covered with buffalo skins, station themselves within view of the village, but at a sufficient distance for their deceit to be imperceptible. Immediately the dancers abandon precipitately their amusements to go in pursuit of the supposed buffaloes, and thus throw themselves into the hands of their enemies. The Comanches and the Pawnees, who are the best horsemen of North America, take advantage of their skill in this respect in a very singular manner. They let themselves slip down on the side of the horse farthest from the enemy, holding on to the saddle by one leg only. A halter of horsehair, concealed by the horse's mane, and through which the rider passes his arm, serves to support him; he thus presents to his adversary only the leg by which he hangs on the saddle, and uses his arms under the neck or belly of his horse with the same skill as if he were in his normal position.

The bravery of the Red men is so great, that warriors whose breasts had been pierced by an arrow, have been seen to rush again on their enemies, and kill several before falling themselves. Although much generosity

towards their enemies is not to be expected in these savage natures, circumstances nevertheless occur from time to time which would seem to indicate that there are limits to their barbarity. It is related, for instance, that during a battle, in the time of our war against the English, a chief of the Six Nations engaged on their side recognised his father, who was fighting in the French ranks, at the moment he was about to deal him a mortal blow. He paused suddenly, and said: "You gave me life once, and now I leave it you; take care not to meet me again in battle, for I have paid the debt I owed you."

War is certainly the most important business of the savages, and forms the principal basis of their political system. Though often occasioned by considerations of interest, or by hereditary hatred, it also frequently takes its origin in the ambition of a chief to become a great warrior; this kind of ambition is the passion which most completely absorbs all the faculties, talents, and energies of the Indians. To wear the eagle's feather, that military decoration of the American solitudes, is the greatest honour which a savage can attain, and the object of his most ardent desire. This fatal vanity causes their ruin, by perpetuating the dissensions and massacres which are its inevitable consequence.

The great warlike expeditions of the Indians are always preceded by religious ceremonies, intended to propitiate the Great Spirit; for, notwithstanding the confidence the Indians have in their bravery, they only hope for success through the divine and supernatural intervention of a powerful Manitoo. Amongst other superstitious acts to which the Red men trust for success in their enterprises against distant enemies, we cite the following

extraordinary one, which is also mentioned by Father Smith : —

The Creeks, in the design of striking a mortal blow against the Black-feet Indians, assembled about eight hundred warriors, and it was decided in a supreme council that this army should be led by a young girl with her eyes bound. In case of success, the young girl was to become the wife of the bravest warrior. This being resolved on, the troop set out with presumptuous security, and followed their extraordinary guide over hills and valleys, ravines and marshes. One day the young Indian girl directed her steps northward, the next day southward, then to the east or to the west; but this eccentric course signified little, for the Manitoo of war was supposed to guide her; and the infatuated Creeks continued day after day to follow the steps of their blind guide. They had already penetrated far into the country of their enemies, when they were discovered by fifty of the Black-feet Indians. The latter might have easily escaped under cover of the darkness of night, but their chief, an intrepid man, resolved to oppose the advance of this army. He caused entrenchments to be thrown up in haste, behind which his men courageously awaited the attack of the Creeks. The following morning, the eight hundred champions surrounded their feeble prey. The first who advanced were repelled. But the Black-feet, falling short of ammunition, were obliged to place themselves at the mercy of the Creeks, of whom they had killed seven and wounded a great number. This engagement cost the Creeks sufficiently dear to make them believe their Manitoos were not propitious to their projects; they therefore took the bandage from the eyes of their guide, and returned in all haste to their village.

The Chinooks, and the other tribes descended from the same family, paint their bodies in the most hideous and grotesque manner when they set out on a campaign. Some of them wear armour made of pieces of very hard wood imbued with bear's grease; others have a kind of coat of mail of very thick leather, and a helmet of cedar bark. These defensive arms are proof against arrows. The Natchez, before resolving to fight, always convoked a war-council, which, after having decided that the nation had received an insult, despatched an embassy to demand reparation. If reparation was made, the ambassadors smoked the calumet of peace; if not, they returned home immediately. The warriors then assembled for the war dance, to smoke the calumet of war, and celebrate their departure by a great banquet, followed by speeches appropriate to the occasion; the guests came to these banquets completely armed, and painted in the most frightful manner. After the repast, and the ceremonies which followed it, they shouted out the song of departure and set forth on their hostile expedition.

It sometimes happens that two chiefs of hostile tribes settle their quarrel by single combat, in order to spare the blood of their warriors. This kind of duel is always fought with equal arms, and recalls, in many of its details, the chivalrous customs of the middle ages. One of these combats is celebrated in the traditions of the Indians, and has been related by several American authors.

"A party of 150 Scheyenne warriors had invaded the territory of the Mandans. Mahtotopa, the young but already famous warrior of whom we have spoken, went in pursuit of them, at the head of fifty of the bravest of his tribe. At the end of two days he came up with them. The Mandans, inferior in number, hesitated to engage in

combat, when, by a sudden impulse, Mahtotopa planted his lance, ornamented with a piece of red stuff, in the ground, in token of defiance. The Scheyennes, who were approaching to attack the party, were arrested by the sight of this courageous act, and their chief, advancing alone to meet the young Mandan warrior, inquired who he was who defied alone the enemy.

"'It is Mahtotopa, second chief in the command of the brave and valiant Mandans.'

"'I have often heard him spoken of,' replied the Scheyenne; 'he is a great warrior. Would he dare to advance and fight against me alone, while our warriors look on?'

"'Is it a chief who speaks to Mahtotopa?'

"'See the scalp which hangs from the bit of my horse,' answered the Scheyenne; 'see my lance ornamented with the fur of the ermine and the feathers of the eagle of war.'

"'You have spoken enough,' said the Mandan.

"The Scheyenne chief set off at full gallop, and planted his lance by the side of that of Mahtotopa. The warriors of the two tribes drew near, and formed a great circle. The two champions advanced into the middle of these lists formed by human barriers. They were on horseback, decorated with feathers, and wearing their finest garments. They each fired a shot without effect. Mahtotopa then showed his adversary his powder-flask, which had been pierced by a ball, and threw it on the ground as well as his gun, which had thus become useless. The Scheyenne chief, in order to fight with equal arms, did the same, and for some moments they galloped one round the other, discharging arrows with incredible rapidity. The horse of the Mandan rolled on

the ground pierced by an arrow, and when Mahtotopa rose to continue the fight, his adversary sprang from his horse, and once more the combat became equal. Soon the warriors were exhausted. Then the Scheyenne drew his knife and brandished it in the air: 'Yes,' answered Mahtotopa, who understood this unspoken invitation. The two warriors disencumbered themselves of their quivers and shields, but the Mandan had not his knife; he had forgotten it in his cabin; this did not stop him; he parried the blows of his adversary with the wood of his bow, which he wielded like a club. He soon succeeded in forcing his enemy to relax his hold on his weapon; the knife fell, the combatants threw themselves on each other and tried to get possession of the weapon which lay at their feet; it was taken and wrenched back again several times by both adversaries, and each time it was dyed with the blood of one or the other. At length Mahtotopa seized it a last time, and plunged it to the hilt in the heart of the Scheyenne chief, then drew it out, took off his adversary's scalp, and showed the trophy of his victory to the spectators."

Such, with slight variations, are the different incidents of all the single combats among the Indians. The usual reward of a deed of prowess of this kind is an eagle's feather, with which the victor adorns his head-dress. The eagle is rare and difficult to kill in these countries. A single feather of this bird possesses consequently an immense value, and the Indians regard it as their most honourable decoration, as we have already mentioned. Before wearing it, they ornament it with painted marks or notches, a sort of hieroglyphics, having reference to the exploits by which it has been won.

The operation of *scalping*, which consists in taking off

the hair of a vanquished enemy, furnishes the Indian warriors with another mark of distinction. They always carry with them either a knife specially adapted for scalping, or some other sharp instrument, made of obsidian, flint, or a shell. The victor makes with one of these instruments a deep incision all round the skull of his victim, and tears off the skin with the hair; it is this tuft of hair attached to the skin which is called the *scalp*. Its diameter is about three inches, sometimes less. Before the scalp is carried in triumph, its skin must be dry, and it must have been consecrated by the *scalp dance*. This dance is a consecration attesting that the scalp is the reward of an act of courage and valour. When the Indians have scalped an enemy, and are not pressed for time, they generally take off the rest of the skin of the head, which they use to make a fringe to ornament their garments.

Severe laws, enforced under pain of dishonour, regulate the operation of scalping. It is only permitted to scalp warriors of a hostile tribe. There is no example of an Indian having taken the scalp of a man of his own tribe, or of one belonging to a nation in alliance with his own, and whom he may have killed in a quarrel or a fit of anger. It is also forbidden to scalp an enemy before he is dead. Those Indians who have preserved in all their purity the traditions and customs of their ancestors never infringe this rule. Some, however, who have probably been corrupted by the neighbourhood of the Whites, have sometimes scalped their enemies while they still breathed. If we are to believe certain distinguished authors, the operation of scalping is of very ancient origin. The Scythians scalped by first making a circular incision at the height of the ears; then, taking hold of the hair, they

tore off the skin by shaking the head. Like the Indians, the Scythians cleaned this skin and hung it to their horses' bridles. It appears also that the *decalvare* of the ancient Germans is nothing other than the operation of the scalp mentioned in the law of the Visigoths: *Capillos et cutem detrahere.* According to the annals of Flude, the Franks still scalped about the year 879, and the Anglo-Saxons also.

Whatever may be the origin of this barbarous custom, the scalp constitutes in some sense the armorial bearings of the Indian warrior, a title of nobility which receives a new quartering from every fresh victim. The scalp, fastened to the extremity of a pole, is placed in the conqueror's cabin; and on days of parade or battle in front of the cabin, the chiefs suspend it to their horse's bridle. There are some Indians who bury the scalps after having consecrated them. This custom has its origin, doubtless, in the dread the savages have of the souls of their enemies, for the ceremony is performed in the midst of sad and lugubrious songs, intended to appease the ghost of the departed.

We have yet to give some details on the mourning and funerals among the Red men. The reverence for the dead is certainly the most touching part of their institutions. The tomb, like the cradle, is an object of assiduous care; the being enclosed in it becomes an object of constant solicitude.

Black is the sign of mourning among the Indians as among us; but among these savage populations grief is manifested by other signs than the gloomy colour of the dress. Among the Sioux, and several other tribes of the north, a woman who has lost a child in the cradle places it in its little wicker bed, which she has filled with black feathers, and carries it about with her for a whole year in all her emigrations, places it in her cabin, speaks to it

and sings songs, gay or sad, as if the child were still alive, and could smile and answer her. The Crows cut part of their hair on the death of a relation. The widows of the Foxes, as a sign of mourning, remain several months without changing their clothes or giving any care to their dress. This custom is common to many tribes of the north. Among the Shoshonees and several other of the western populations, those who have lost one of their relatives manifest their grief by inflicting on themselves mutilations and wounds. The mourning of an Indian for the loss of a near relative continues at least six months. It generally consists in neglecting his person, and painting his face black. A widow will generally mourn the loss of her husband for a year; during all this time she appears sincerely afflicted, never speaks to any one unless she is forced to do so from necessity or propriety; she always seeks solitude and desires to remain alone, in order to abandon herself more freely to her affliction. After her mourning is over, she resumes her best garments and paints herself as coquettishly as possible, in order to find another husband.

The customs observed in the burial of the dead differ in different tribes. The only observance common to them all is the strange one of painting the corpses black. The Omahas swathe the bodies with bandages made of skins, giving them the appearance of Egyptian mummies. Thus enveloped they are placed on the branches of a tree, with a wooden vase full of dried meat, renewed from time to time, by their side. The Sioux bury their dead on the summit of a hill or mountain, and plant on the tomb a cedar-tree, which may be seen from afar. When no natural elevation exists, they construct a scaffolding two or three yards high.

The Chinooks, and some other populations of Columbia and Oregon, have a more poetical custom. They wrap the bodies of their dead in skins, bind their eyes, put little shells in their nostrils, and dress them in their most beautiful clothes; they then place them in a canoe, which is allowed to drift at the pleasure of the winds and currents, on a lake, a river, or on the Pacific Ocean.

When there is neither lake, nor river, nor sea near the village, the funereal canoe is attached to the branches of the loftiest trees. These aërial tombs are always so placed that the wild animals cannot reach them; the favourite spots are solitary and wooded islands. These sepulchral canoes are often moored in little bays, under shady trees, whose thick foliage overhangs them like a protecting dome. There are islands on the large rivers of Columbia where as many as twenty or thirty canoes of this kind are attached to the cedars and birches on the banks.

The birds of the wilderness alight on these funereal canoes, and their songs sound like melodious prayers; the wind plays in the branches of the trees; the morning and evening breeze softly rocks the floating tombs, and its murmur gently caresses the ear of the dead. These mysterious voices of nature are lost in space without an echo, like a touching hymn which the earth sends up to heaven, to implore the mercy of the Almighty for those poor creatures who breathe their last sigh in the silence of the desert.

In our descriptions we have spoken of a rock situated not far from Columbia, which served as a cemetery for the people of the neighbourhood. One perceives, on examining this village of death, that the tribes of fishermen bestow the same religious care on the dead

which we have noticed among the tribes of hunters. In one case as in the other, the favourite objects he used during life are placed beside the deceased. In Columbia the oar and the net lie by the fisherman in his funereal canoe; in the Great Prairies, the lance, the bow and arrows, and often the war-horse, are buried in the grave of the hunter. To the east as to the west of the Rocky Mountains, on their vast declivities, which are like two worlds bathed by two oceans, the savages venerate, respect, and take care of their relatives and friends even after death. The lamentations and prayers of the survivors are heard each day, at dawn and dusk, on the shores of the limpid lakes, the swollen rivers, the solitary streams, and the solemn ocean, as in the midst of the primeval forests, of the boundless prairies, and on the summit of the hills and mountains; wherever there are tombs, men are seen praying and women weeping by the inanimate remains of the loved ones who are no more.

In New Mexico, the Whites have singularly modified the customs of the Indians; what remains of their ancient practices bears the impress at once of the superstitious character of the natives and of the habits of the Spaniards. Thus the inhabitants of Pueblo de Laguna, who are half Christians, half followers of Montezuma, wrap the body of the deceased in his ordinary garments, lay him in a narrow grave of little depth, and place bread and a vase of water near him. Then they throw huge stones upon him, with such violence as often to break his bones, under the idea of driving the bad spirits out of the body by this means. The cemetery of this Pueblo is so small, that often, in digging a new grave, a corpse interred not long before is exposed; in this case the bones are taken away, and thrown into an enclosure situated behind the

Catholic church, in which there is an immense pile of skeletons and skulls bleached by the sun.

The Sacs and Foxes place their dead, wrapped in blankets or buffalo skins, in rude coffins made out of old canoes or the bark of trees, and bury them. If the deceased was a warrior, a post is erected above his head, painted with red bars, indicating the number of men, women, and children he has killed during his life, and who are to be his slaves in the Land of Shadows.

The Tahkalis burn the bodies of their dead. The medicine-man who directs the ceremony makes the most extraordinary gesticulations and contortions, for the purpose, as he pretends, of receiving into his hands the life of the deceased, which he communicates to a living person, by laying his hands on his head, and blowing on him: the person thus enriched takes immediately the rank of the deceased, whose name he adds to that he bore previously. If the dead man had a wife, she is obliged to lie down on the funeral pile while it is set on fire, and to remain there until she is almost suffocated by the heat. Formerly, when a woman tried to escape this torture, she was pushed into the fire, whence she only came forth seriously burnt. When the corpse is consumed, the wife gathers up the ashes, puts them in a basket, and carries them away with her. At the same time she becomes the servant of her husband's family, who employ her in the hardest work, and treat her very ill. This servitude continues during two or three years, at the expiration of which period the relatives of the deceased assemble to celebrate the festival of deliverance. At this solemnity, a pole five or six yards in height is fixed in the ground, to sustain the basket containing the ashes of the deceased, which remain thus exposed until the pole,

destroyed by time and the elements, falls down. The widow then recovers her liberty, and can marry again.

The Shoshonees burn their dead, with everything belonging to them: the Indians of the Bay of San Francisco did the same, but those of the more southern regions buried theirs. The Comanches generally bury a warrior with his arms and his favourite horse; formerly his wives also shared the same fate, but this custom has disappeared. Whilst the Sioux put striking marks on their tombs, that they may be easily distinguished, the Comanches cover them with grass and plants to keep them concealed. Among other tribes of the west the warriors are still sometimes buried on horseback, wrapped in their richest dress, with bow in hand, buckler on arm, the quiver full of arrows slung behind, the pipe and the medicine-bag hanging to the belt, and supplied with a provision of tobacco and dried meats sufficient for the voyage to the enchanted prairies. The Mandan women, like those of most of the western tribes, always cut their hair as a sign of mourning; the men only cut off a lock. These people also dress their dead in their finest clothes, then sew them up in the skin of a freshly killed buffalo, and follow the body in procession to the village of death. This village of death is a cemetery situated very near the town or principal encampment of the tribe; it is composed of a multitude of small scaffoldings in the form of tables, on which the bodies are laid. By the side of each corpse the relatives of the deceased place his arms and a provision of food and tobacco. Every day Indians of both sexes may be seen going to the cemetery to weep or pray for their deceased relatives or friends. When the tables and the bodies fall to the ground, destroyed by time and decay, the pious visitors bury the mortal remains, except the heads, which

are carefully washed and arranged in a circle round two medicine-trees, ornamented at the summit with figures made of coloured cloth and adorned with feathers, and surrounded at the foot by buffalo-heads. The women often go and lie down outside this funereal circle; in the evening, they bring a little food in wooden vases, and they talk, weep, or sing, as if the dead could hear them. The grief of these children of the desert has in it something so touching and simple, that it strikes even the coldest hearts.

The Assinniboins, like several other tribes of the great American deserts, never bury their dead, but suspend them by thongs of leather between the branches of the great trees, or expose them on scaffoldings sufficiently high to place the body out of reach of the voracious wild animals. The feet of the corpses are turned towards the rising sun, and when the trees or scaffoldings fall through old age, the bones are collected and buried religiously within a circle formed of heads. This sacred deposit is guarded, as among the Mandans, by medicine-trees or posts from which amulets or medicine-bags are suspended. On the death of a member of their tribe, the Potowatomies, the Ottawas, and several other people of the north, distribute all the things which belonged to the deceased, to his friends: some of them are Catholics, and these fix on the tomb a great pole, at the summit of which floats a white banner ornamented with a black cross. Among these same tribes, when a married man or woman dies, the survivor pays the debt of the body, by giving money, horses, and other presents, to the relatives of the deceased. The Ottawas sacrifice a horse on the tomb of the dead; they strangle the animal by means of a noose, then cut off its tail and suspend it to stakes fixed on the tomb. The women of the Crows also

pay the debt of the dead by making deep incisions in their own flesh. The Chippeways are in the habit of lighting large fires on the tombs of members of their family for several nights after the funeral.

If the Indians of America show more respect to the dead than any other nations of the globe, it may be added that the Natchez carried to a still higher point this profound veneration for those who were no more. At the funerals of their relations or friends, they gave unequivocal signs of extreme and most sincere grief. They did not burn the body, like the Greeks, the Romans, and several American nations, but they placed it for a time in a coffin of reeds, that it might become decomposed. During this time, they regularly brought food to the dead as a tribute of love; a proof of their desire to continue those cares and attentions they had pleasure in bestowing during the life of the deceased. When nothing remained of the corpse but dry bones, these were placed in light coffers, which were deposited in small funeral temples or private chapels. These temples of death only differed from the ordinary dwellings of the Natchez in having a wooden head suspended over the entrance door. Nothing could surpass their attachment to these relics of the cherished beings they had lost, and when they emigrated they generally carried away the bones of their ancestors.

The interment of their sovereign, or of one of his near relatives, assumed with the Natchez the proportions of a public calamity. Such funeral ceremonies were accompanied by a real voluntary massacre, in which a multitude of individuals allied to the family of the deceased, his friends or servants, were immolated. We will give a few examples of this custom by citing some details related in history concerning the death of the *Stung Serpent*,

brother of the Great Sun. As the number of victims to be sacrificed during the funeral ceremony was very considerable, the officers of Fort Rosalie repaired to the village where the deceased had dwelt, in order to save from death as many people as they could. Thanks to this charitable intervention of the French, the number of victims was limited to the two wives of the deceased, his chamberlain, physician, servant, pipe-bearer, and a remarkably beautiful young Indian girl who had loved him greatly, and some old women, who were to be strangled near the mortal remains of the noble dead.

The body of the *Stung Serpent* was clothed in beautiful garments and placed on a bed of state. His face was painted vermilion, on his feet were magnificent embroidered moccasins, and on his head he wore a crown of red and white feathers, as a prince of the blood. By his side were placed his gun, his pistol, his bow, a quiver full of arrows, and his best tomahawk, with all the calumets of peace which had been offered to him during life. At the head of the bed was a red pole supporting a chain of reeds also painted red, and composed of forty-six rings, indicating the number of enemies he had killed in battle.

All the persons composing his household surrounded the deceased, serving him from time to time as during life; but as of course all the food remained untouched, his servant called out: "Why do you not accept our offerings? Do you no longer love your favourite meats? Are you angry with us, and will you no longer allow us to serve you? Ah! you speak to us no more as you used to do. You are dead; all is finished! Our occupation is ended, and since you abandon us, we will follow you to the Land of Spirits." Then he uttered the death shout, which was repeated by all present, and spread from village to

village to the farthest extremities of the country, like a tremendous funeral echo. The young Indian, who would not survive her lover, and who had rendered great services to the French by her extraordinary knowledge of medicinal plants, raised her voice in the midst of the general lamentations, and addressing the officers, said: "Chiefs and nobles of France, I see how much you regret my husband. His death is indeed a great calamity for you as well as for your nation, for he carried them all in his heart. Each time the French chiefs spoke to him, their words remained impressed on his ears: he walked in the same paths as the French, and loved them more than himself. Now he has left us for the world of spirits; in two days I shall be with him, and I will tell him that your hearts swelled with sadness at the sight of his mortal remains. When I am no more, remember that our children are orphans, remember that you loved their father, and let the dew of your friendship fall in abundance on the children of him who was always the friend of the French." After this discourse, the beautiful Natchez resumed with dignity her place in the hall of mourning, and became absorbed in her silent and profound grief.

The following day the grand-master of the ceremonies came to fetch the victims for the death dance, and led them in procession to the place where they were to die. Each of them was accompanied by eight of his nearest relatives, who were to perform the office of executioner; one carried a tomahawk, and threatened every instant to strike the victim; another carried the mat on which the sentence was to be executed; a third the cord which was to serve for the execution; a fourth bore the deer skin which was to be placed on the head and shoulders of the condemned; the fifth carried a wooden bowl, containing

the pills of tobacco which the patients swallowed before dying; the sixth an earthen bottle full of water to facilitate the passage of the pills. The office of the last two was to render the strangulation as speedy as possible, by drawing the cord to the right and to the left of the patient.

These eight persons became noble after the execution; they walked two and two after the victims, whose hair was painted red. On arriving at the public place where the temple stood, all began to shout out the death cry; the persons who were to be sacrificed placed themselves on the mats, and danced the death dance; their executioners formed a circle round them, and executed the same dance; then all returned in procession to the cabin of the deceased.

The inauspicious day of the funeral ceremony having arrived, the legitimate wife of the *Stung Serpent* took leave of her children with the following words: — "The death of your father is a great loss. He wills that I accompany him into the world of spirits, and I must not let him wait for me in vain. I am in haste to depart, for since his death I walk the earth with a heavy step. You are young, my children: you have before you a long path, which you must pursue with a prudent spirit and a courageous heart. Take care you do not tear your feet on the thorns of duplicity and the stones of dishonesty. I leave you the keys of your father's inheritance, brilliant and without rust. Never say any ill of the French; walk in their footsteps as did your father, and treat them and love them as we have done."

The grand-master of the ceremonies, clothed in a tunic of red and white feathers, and carrying a kind of staff from which hung a garland of black feathers, uttered the

death cry, which was repeated by the whole population, and ordered the procession to commence its march. The body of the prince was borne by eight guardians of the temple, and preceded by a multitude of warriors, who, in walking, described continual circles until they reached the temple, where the body of the Stung-Serpent was deposited. The victims, after having been strangled according to custom, were buried in the following order: the two widows in the same tomb as their husband, the young Indian woman to the right of the temple, and the chamberlain to the left; the other bodies were removed to the different villages to which they belonged; then the dwelling of the Stung Serpent was set on fire and burnt to its foundations. Such were the barbarous and touching ceremonies observed by the Natchez on the death of the highest dignitaries of their ancient nation.*

When a tribe emigrates, they carry with them, if possible, the bones which have accumulated in the villages of death; if they cannot do so, they leave them behind in a solitary cavern, or bury them with care in a hill or in a wood. Ossuaries of this kind are very numerous in the solitudes of the west. Nevertheless, this custom is not always followed; it is sometimes very difficult either to carry away or to conceal all these bones; besides, the Indians know with what respect all the savage hordes regard the dead, even those who were their enemies; they, therefore, often abandon their cemeteries, after having merely renewed the provisions of tobacco and meat placed near the bodies. Moreover, it often hap-

* In the work of M. Gayarré, and in other histories of Louisiana, more detailed narratives may be found of the event we have just related, and of the singular usages observed by the Natchez on similar occasions.

pens that sickness carries off, in a short space of time, nearly a whole tribe; and the survivors are too few in number to carry away with them, into some new solitude, the remains of their compatriots.

One of the most terrible examples of the calamities I have alluded to is the disaster which befell the Mandans. Many American authors, Mr. Catlin among the number, are, however, incorrect in their assertion that the whole nation perished. Some Mandans still exist, but they are far from being numerous. About two thirds of the tribe were destroyed by the small-pox, which, as we have said, is one of the principal causes of the rapid depopulation of the American tribes. The brief narrative of this catastrophe is interesting, as showing the character which sorrow assumes in these energetic but impressible natures under such circumstances.

The day of destruction arrived for the Mandans, as it had previously for other nations more powerful and numerous. Some dealers in fur and whisky brought the small-pox in 1832 to the principal Mandan village, situated on the Yellow Stone River, and of which Mahtotopa was the chief. The malady spread with frightful rapidity, and was fatal to all whom it attacked. Men, women, and children fell like autumn leaves on a stormy day; the women were seen weeping over the bodies of their husbands and their children; the men sought refuge from the suffering of this strange, rapid, and mysterious malady by precipitating themselves into the river or over precipices, where they died more speedily but not less cruelly. In the whole village nothing was heard but weeping, groans, and cries of rage.

The heart of Mahtotopa was stricken at the view of this plague, which was decimating his nation; his grief

knew no bounds, and he resolved to die also. His wife, his children, all his family, perished in his arms, and he himself was attacked by the malady; but suffering could not destroy his robust constitution; he returned to life from the gates of the tomb. He then visited the silent cabins, full of corpses, which awaited in vain the ministration of pious hands, to render them the last rites and carry them to the village of death. The scourge had stiffened all arms, and the dying could not perform the last offices for the dead. For a moment Mahtotopa resolved to emigrate, but he could not find a single man capable of wielding a lance and protecting the survivors on their march. On beholding this heart-rending spectacle, the valiant warrior felt his courage fail; tears fell from his eyes.

He returned to his cabin, and himself enshrouded the members of his numerous family, who lay stretched on the ground in the postures in which death had surprised them. He clothed all these corpses with their garments of ceremony, placed them one beside the other, and attached a medicine-bag to the side of each of them; he put then on his chief's head-dress of eagles' feathers, which fell like a fan to the ground, covered himself with his cloak of ermine lined with swan's-down, took his arms formerly so terrible to his enemies, and went to a high hill near his residence. From the summit of this hill he gazed on the fireless habitations of his people, on the streets and great place of his village, deserted to-day, yesterday so animated. He wept bitterly; then he sang the song of adieu, recalling the glory of his ancestors and the exploits of the warriors of his tribe. He prayed to the Great Spirit to receive him into the Land of Shadows, into the enchanted prairies, where he would meet again his com-

panions in arms and his well-beloved family. His songs and his lamentations continued during six days, during which he would not eat, in order not to survive the disaster of his nation. The sixth day he began the song of death: at last his voice failed, his tears dried, he felt himself dying; then he dragged himself painfully towards his cabin, stretched himself near the bodies of his children, and breathed his last sigh, clothed in the insignia of his past glory.

# PART IX.

## INDIAN RELIGIONS.

### CHAP. XL.

INDIAN RELIGIONS. — TRADITION OF THE VIRGIN MARY. — BIBLICAL TRADITIONS. — BELIEF IN TWO SPIRITS. — MANITOOS, OR INFERIOR SPIRITS. — THE FIRE-SPIRIT. — TRADITIONS OF THE DELUGE. — SYMBOLICAL BIRD. — CREATION OF THE EARTH. — FORMATION OF MAN. — FESTIVAL OF THE DELUGE. — FASTS. — LEGENDS ON THE INTRODUCTION OF THE USEFUL ARTS. — BAPTISM AMONG THE CHEROKEES. — LEGEND OF THE TWO LAKES. — THEOGONY OF THE POTOWATOMIES.

THE Red men are endowed in a remarkable manner with religious feeling; they even carry it to the point of the most puerile superstition and the most extraordinary fanaticism. Religion has an incredible influence on these timorous and impressionable spirits; it is the source of their most cherished hopes, and of their most chimerical fears, and is, far more than the necessities of life, the spring of their actions and the constant occupation of their thoughts. It mingles with all they see and hear, and with all they do. Their religion is composed of various beliefs, often confused and always accompanied by mysterious and magical rites, and by numerous observances, which vary according to the geographical situation and the degree of intelligence of the different tribes. Nevertheless, these diversities are not very material as regards the essence of religion; they exist rather in the forms of worship, and are varieties of the same faith and the same

traditions, which have passed through all the vicissitudes of time and place, and which have been modified by the morbid imagination of a barbarous people.

The religious beliefs of the Indians have indeed a remarkable analogy one with the other, a striking uniformity in their dogmas, and in their moral doctrines. It is evident they have, for the most part, a common origin, which ignorance and superstition have not been able entirely to disfigure. Thus, with the exception of the Indians of New Mexico, who mostly follow still the rites of Montezuma in their worship, all the tribes of North America possess, with very slight variations, the same theogony, the same religious system more or less complicated, and the same symbols more or less complete.

The Indian theogony bears the impress of a high antiquity, dating from before the Christian era; the traditions which might be attributed to Christian origin are few. One of the most curious exists among the Mandans, whose ancestors are said to have come from Wales. This tradition is concerning a virgin mother, and appears to be a vague allusion to the history of the Virgin Mary.

"At a very remote period the Bad Spirit came from the west with Na-mohk-muck-a-nah (the first man). He sat down by a woman who had only one eye, and who was grinding corn. The daughter of this woman was remarkably beautiful. The Bad Spirit entreated her to sit down by him, and to tear a rib from his side and eat it. She, having obeyed and eaten, perceived that this rib was good buffalo-meat. She was then ordered to go and fetch water, of which both she and the Bad Spirit drank. Soon afterwards the young men of the village insulted the young girl by telling her she was pregnant. She did not deny it; but she defied any one to affirm that her state was the

result of a crime, which occasioned great surprise throughout the village. As in truth no one could accuse her, she came to be regarded as a Great Medicine. At last the virgin mother left the village, and gave birth to a male child. For a long time she was sought for in vain, but at last she was discovered in a poor cabin; and her child also received the title of Great Medicine, on account of the strange and mysterious manner in which he had been conceived. The opinion of the Indians regarding him was soon confirmed by a number of miracles he performed while yet a child. The following is cited among others. During a period of famine, he gave the Mandans four young buffaloes, of which they could eat till they were satisfied, but whose flesh did not diminish in the slightest degree. After large pieces had been taken off, just as much remained as before. Na-mohk-muck-a-nah wished to kill this child. After various unsuccessful attempts he at last met him in a dark place, whence he dragged him and threw him into the river."

Such is this tradition, of which the Christian origin cannot be doubted; as to Biblical traditions they are numerous among the Indians, but we will simply indicate them, in order to arrive more rapidly at those beliefs founded solely on the religious feeling of the Indians, or on traditions, of which the origin is lost in the obscurity of remote antiquity, and which have been so transformed that they may be mistaken for purely Indian conceptions.

In the historical and religious traditions of the Ojibbeways there is frequent mention made of an old sachem, named Getube, the father of twelve sons, the youngest of whom bore a name referring to a garment of skins which he generally wore, and which had preserved him from the machinations of the Evil Spirit. This young man was

wiser and more powerful than all his brothers, and was the favourite of his father as well as of the Great Spirit. One cannot fail to recognise in this story a resemblance to that of Jacob and his son Joseph. In the mysterious ceremonies of the same tribe, a serpent is shown holding a root in its mouth. This serpent is supposed to have saved the lives of a great number of the inhabitants of a town ravaged by the plague. We believe, with those who have pointed out this singular fact, that this symbol has its origin in an imperfect reminiscence of the brazen serpent set up in the desert by Moses. Like the Jews, the Indians have some forbidden meats. (Deut. ch. xiv.) At some of their festivals they are obliged to eat all that has been prepared for the banquet. (Lev. ch. xxii.) They also observe the feast of the first fruits. We have already spoken of the habit which prevails among the Indian women of leaving their dwelling on certain occasions, and of returning only after having purified themselves with baths. When they return home, the women thus purified light a new fire, as was the custom of the Jewish women. (Lev. ch. xi.) The Indians, like the Hebrews, regard some animals as impure, and will not eat of them; they also observe the custom of sacrificing the first animal killed on the opening of the great hunts. This animal is entirely eaten, as was the Paschal lamb. But the points of resemblance between the Red Indians and the Jews are not limited to the customs just spoken of. The details we have yet to give concerning the Indian traditions and religions will show many more analogies of the kind.

All the savages of the New World, without exception, believe in the existence of a Supreme Being, whom they call the Good or Great Spirit; they adore and pray to him, as we adore and pray to the Creator of all things.

They believe likewise in the existence of an Evil Spirit, who is their enemy, and the antagonist of the Great Spirit, but less powerful. This belief in two superior spirits has led some authors to suppose that the Indians admitted the doctrine of dualism; but this opinion is certainly erroneous, for the power of these two spirits being unequal, the antagonism between them is no other than that between God and the Devil in the Christian theology.

The Indians venerate besides, under various names, a multitude of inferior spirits of all ranks and orders, which preside over the destinies of men and all created beings. Their solitudes, their forests, lakes, rivers, prairies, in a word the whole of nature, are peopled in the vivid imagination of the savages by an invisible world of inferior genii, always ready to come to the aid of good men, of the brave and honest hearts who invoke them with confidence. This is the theory of the Soul of the universe animating all creation. The great voices of nature, such as thunder and the wind, represent to the Indians the voice of the Great Spirit.

This theory, as well as the habit the savages have of carrying amulets under the name of medicine-bags, has led some writers to suppose that they are idolaters, polytheists, or pantheists; but a profound study of their religion proves that this is not the case, for the worship and veneration they accord to images, to thunder, to the elements, to inferior spirits, and to everything they call medicine or mystery, are very different from those of which the Supreme Being is the object. Besides, the adoration of secondary spirits is a natural consequence of the timorous character of the Indians, who are constantly surrounded by dangers from which they can rarely defend

themselves. These dangers of all kinds, as well as the phenomena of nature and the imposing scenes which they witness every day, take a great hold on their exalted but weak imagination; hence, in order to save themselves from a state of continual fear and anxiety, they put themselves under the protection of all those fantastic spirits with which their imagination has peopled the solitude of the forests, the waters, and all space.

Of all these powers, the most dreaded are the Storm-Spirit and the Fire-Spirit. An Indian rarely sets foot on a prairie covered with long grass in summer without dismounting from his horse to entreat the Spirits of the Brave to protect him from the Spirit of Fire, that is, to enable him to continue his journey without beholding the frightful and dangerous spectacle of a burning prairie. The prayer the Indians address under such circumstances to the Shades of the Brave is nothing but a vivid and poetical description of the terror they experience on the wakening of the Evil Spirit, who, fortunately, is generally asleep. In order to lose nothing of its originality, we translate literally this entire prayer.

"Above this beautiful prairie dwells the Spirit of Fire. Yonder, far, far away, he bestrides a cloud; his face grows black with anger when he hears the sound of the horses' hoofs; his bow of fire is in his hands; he lays it across the path of the Indian, and with the speed of lightning thousands of flames dart forth on every side to destroy him. Is it not here that so many illustrious warriors perished? They came back victorious from battle, they passed through this valley of death, and the Fire-Spirit resolved to destroy them when he heard the trampling of the horses, which disturbed the silence of the prairie with long grass. A circle of smoke encompassed the warriors,

and here in this plain of burning grass they met their death. It is now the season of fire, and the smell of the wind causes me to fear that the Spirit is awake. Come to my aid, that I may find the path free and without danger."

The tribes of the north and north-west have Manitoos, which are, in fact, the Spirits of the other tribes. The word *manitoo* is of the Algonquin language, and (when it is not joined to another word) merely signifies mysterious or spiritual power. Men may acquire the power of the manitoos, but never to the degree in which it is possessed by the Great Spirit (Gehza Manitoo). This supernatural power among the savages appears to correspond to the state of grace conferred on men by the mercy of God, and as a reward for their good works, in the Christian doctrine. In a preceding chapter on the manners and customs of the Red Indians we have related, in speaking of the medicine-bags, the means the young men took to obtain this grace, and how they were made aware that their prayers had been heard, when this mysterious power appeared to them in a dream under the material form of an animal. It is worthy of remark that the savages admit the inequality of the spiritual power which is awarded them, in the same manner that the Christians admit the inequality in virtue, and in the efficacy of grace; and the savages, no less than the Christians, endeavour to obtain this spiritual power as completely as possible, by prayer, fasting, mortification, and good deeds.

Gehza Manitoo, the Great Spirit, is generally symbolised by a colossal bird or by the sun. Matchi-Manitoo, the Evil Spirit, and the antagonist of the first, is often represented under the hideous form of a serpent. The Indians think the residence of the Great Spirit is in the

sun, like the Comanches and Dacotas; or in the clouds and sky, like the tribes of the north; or, lastly, in hell, where he punishes the wicked who have offended him. In their view the Supreme Being, though he is a just judge who recompenses the good and punishes the wicked, nevertheless respects the liberty of man, and during life leaves each individual perfectly free to act according to his own good pleasure. The belief in a future life, and in rewards and punishments after death, according as the actions of life have been good or evil, is generally admitted by all the Indians of the New World. Their outward forms of worship consist in fasts, sacrifices, tortures, and mutilations, which they inflict on themselves; and in prayers, hymns, and invocations, which they sing in honour of the Great Spirit and the other divinities.

Such are the principal features of the religion of the savages in general; but, notwithstanding the uniformity of belief and worship which we have just noticed, there exist variations in the rites and the details of worship, which we must make known by setting forth the traditions, the allegories, and the ceremonies, which compose the religious systems of the different tribes scattered over the American solitudes. Indian narratives, of whatever kind they may be, are generally mingled with mysterious fables and cosmological histories, so intimately linked together that they cannot be separated one from the other without destroying the general character which renders them so interesting. It will be difficult to introduce any order into the materials we have collected on this subject, but we shall do all in our power to avoid repetition in giving an account of the traditions, beliefs, and religious ceremonies, as they present themselves to our mind.

At every step we make in the study of the religion of

the Indians, we perceive that, if not of Hebrew origin, it is at least strongly imbued with Biblical tradition, more or less perverted by the fantastic and vivid imagination of these simple beings with their passionate love for all that is marvellous. In truth, besides the general doctrines of which we have given merely an outline, and which have a striking resemblance, however disguised it may be, to the principal dogmas of the Jews, we also see that the great majority of the tribes of North America believe that the earth was once covered during forty days by the waters of the deluge; and that a mountain exists in the east on which a great canoe landed, carrying a white man, the only human being who had survived the catastrophe, and who was to repeople the globe.

The deluge is related in two different manners by the Mandans. Some maintain that the earth is nothing other than a huge motionless tortoise, covered first with mud, then by prairies, rivers, and mountains. A people no longer existing once pierced the shell of this tortoise, in digging a hole in the centre of the earth to search for badgers. The water passed through this hole, rose to the surface of the earth and drowned all the men except one, who escaped in a great canoe. Others are of opinion that the deluge was occasioned by four tortoises stationed at the four cardinal points, each of which, in its turn, caused rain to fall during ten nights and ten days consecutively.

Among the Chactas we find the tradition of the reign of darkness, of which the Bible speaks in Genesis, mingled with that of the deluge. For a long time, say the Chactas, a profound obscurity was spread over the surface of the earth. The doctors of the tribe waited several years for the appearance of light, but after long waiting in

vain, they and all their nation were afflicted with great sorrow. At last the light dawned, and the poor Indians were beginning to rejoice, when they perceived that the light was produced by great mountains of water, which approached with frightful rapidity, and drowned all the tribe with the exception of a few families who had time to construct a huge raft on which they took refuge. The Chickassas also speak of this raft, which, according to them, saved a single family from the deluge, but they add that a couple of each kind of animals were also saved; they do not say by what means. In Arkansas a remnant still exists of an ancient Indian population, which has preserved a singular tradition concerning the deluge. Many winters ago, they say, the earth was covered by great waters, a Spirit wearing a dress of white buffalo skins fished men up from the abyss of waters, and, placing himself at their head, embarked with them in an immense canoe in search of land. At the end of forty days they encountered a beaver, which dived and came back soon to the surface of the water with mud on its snout. Soon afterwards they saw a white eagle carrying a green willow branch in its talons. Then they turned in the direction whence the eagle had come, and discovered land, which was cold and covered with snow. The Spirit then left the men, advising them to land and go towards the west. The men followed this counsel and arrived in Arkansas, after having fought several battles against powerful nations. The Sacs and Foxes, as well as several other northern tribes, believe that at the time of the deluge a man and woman remained on the summit of a high mountain, after all the rest of the human race were drowned. When the waters subsided, the Great Spirit took pity on these two beings, and sent them fire by the raven, whose plumage then was white; the raven, having stopped to

feed on the carcass of a buffalo, let the fire die out, and returned to heaven to fetch more. Then the Great Spirit, as a punishment, changed the colour of its feathers from white to black, and gave the fire to another bird, which carried it faithfully to its destination without stopping. The different populations of Canada have varieties of the same tradition, more or less embellished, and which it is useless to reproduce here.

It is worthy of remark that the traditions current among the Red Indians concerning the deluge are generally intimately connected with those relating to the creation of man and to the earliest periods of the world. The tribes of Upper Missouri and Upper Mississippi confound with these obscure Biblical reminiscences a tradition peculiar to themselves, regarding the formation of the Red Quarry of the Prairie Hills, the stones of which are exclusively used by the Indians in the manufacture of their pipes and calumets. Formerly, say the Kuisteneaux, there was a pond whose waters overflowed and destroyed all the nations of the earth. The Red Indians flocked together from all parts of the American continent on the Prairie Hills to escape from the general inundation, but the water overtook them, and their flesh was transformed into red stone. We have already spoken of this legend in our descriptions of the Great Deserts. For this reason this ground is considered neutral, and belongs to all the tribes of North America. Whilst the waters were threatening with destruction the whole human race, a young woman seized by the talons a large bird which was flying above her head, and allowed herself to be transported in this manner to a high mountain, where she gave birth to twins who repeopled the globe. The father of these twins was the black eagle, whose plumes ornament the heads of the warriors.

The story which the Sioux of Missouri relate on the same

subject is one of the most extraordinary we are acquainted with. These Indians affirm that, before the creation of man, the Great Spirit was in the habit of killing buffaloes and eating them on the Prairie Hills; the blood which flowed dyed the rocks red. The Great Spirit, who is often represented by the savages under the form of an eagle, had his nest on the summit of the hill. One day a great serpent (emblem of the devil) crawled towards the nest to eat the eggs which were in it; but one of the eggs having exploded with a sound resembling thunder, the Great Spirit hastened to the spot, took a red stone to hurl at the serpent, but changing his mind all at once, transformed the stone into a man. The feet of this man were attached to the rock, like a tree planted in the ground, and he remained in this position the space of time in which a hundred generations live and die. Another man grew up near the first, and they remained there together until a second serpent set them free by gnawing the earth under their feet. These two men then travelled together, and were the stock from which the human race sprang.

The Mandans celebrate the anniversary of the Feast of the deluge with great pomp. During the first four days of this religious solemnity they perform the buffalo dance four times the first day, eight the second, twelve the third, and sixteen the fourth day, around the great canoe placed in the middle of the village. This canoe represents the ark which saved the human race from the flood, and the total number of the dances executed during these four days is forty, in commemoration of the forty nights during which the rain did not cease to fall on the earth. The dancers chosen for this occasion are eight in number, and divided into four pairs, corresponding to the four cardinal points. They are naked, and

painted various colours; round their ankles they wear tufts of buffalo's hair; a skin of the same animal, with the head and horns, is thrown over their shoulders; the head serves as a mask to the dancers. In one of their hands they hold a racket, in the other a lance, or rather a long inoffensive stick. On their shoulders is bound a bundle of branches. In dancing they stoop down towards the ground, and imitate the movements and the bellowing of buffaloes. Alternating with these pairs is a single dancer, also naked and painted, and wearing no other garments than a beautiful girdle and a head-dress of eagle's feathers mingled with the fur of the ermine. These four dancers also carry each a racket and a stick in their hands; in dancing they turn their backs to the great canoe. Two of them are painted black, with white spots all over their bodies, to represent the sky and stars. The two others are painted red, to represent the day, with white marks to signify the spirits chased away by the first rays of the sun. None but these twelve individuals dance in this solemnity. During the dance the master of the ceremonies stands by the great canoe, and smokes in honour of each of the cardinal points. Four old men also approach the great canoe, and during the whole dance, which continues a quarter of an hour, the actors sing and make all the noise possible with their instruments, but always preserving the measure. Besides the dancers and musicians, there are other actors who represent symbolical characters, and have a peculiar dress during this festival. Near the great canoe are two men dressed like bears, who growl continually, and try to interrupt the dancers. In order to appease them, women continually bring them plates of food, which two other Indians disguised as eagles often

seize and carry off into the prairie. The bears are then chased by troops of children, naked, and painted like fawns, and representing antelopes, which eagerly devour the food that is served. This is an allegory, signifying that in the end Providence always causes innocence to triumph over the malice of the wicked.

All at once, on the fourth day, the women begin to weep and lament, the children cry out, the dogs bark, the men are overwhelmed with profound despair: the truth is, something extraordinary has happened. A naked man, painted of a brilliant black like the plumage of the raven, and marked with white lines, having a boar's tusk painted at each side of his mouth, and holding a long wand in his hand, appears on the prairie, running in a zig-zag direction, but still advancing rapidly towards the village, and uttering the most terrific cries. On arriving at the spot where the dance is performing, he strikes right and left at men, women, children, and dogs, who fly in all directions to avoid the blows of this singular being, who is a symbol of the evil spirit.

The master of the ceremonies, on perceiving all the disorders occasioned by the infernal spirit, quits his post near the great canoe, and goes towards the enemy with his medicine-pipe; and the evil spirit, under the charm of the magic calumet, becomes as gentle as a child, and is ashamed, as a fox might be if caught by a fowl. At the view of this sudden change the terror of the crowd becomes calmed, the cries and tears give place to laughter and frantic applause. The women, seeing that the evil spirit has lost all his power, throw mud and stones at him; he is deprived of his wand, which is broken into a thousand pieces, and he is obliged to escape from the village as quickly as he can.

The Comanches adore the sun as the residence of the Great Spirit and the vivifying principle of nature; they reverence the moon as the Goddess of Night, and the earth as the common mother of the human race. They have such confidence in the Great Spirit and in his power, that, if he is favourable, they have no doubt of obtaining the victory in battle, whatever may be the number of their enemies. When they are defeated, they say the Great Spirit was angry with them, and that their misfortune is a punishment of their offences. Like the tribes of the north, they believe in the universal deluge and think the first men were saved from this great cataclysm by metamorphosing themselves into white birds. The Comanches do not admit of evil spirits; the Supreme Being is for them the dispenser alike of good and evil, of life and death, according to his good pleasure. A tradition of this people relates that the first Comanches were created by a secondary spirit, who forgot to give them wisdom and to teach them the manner of living well. The Great Spirit, having perceived this omission, sent the subordinate spirit on earth a second time to complete the unfinished work. May not this tradition be a reminiscence, though, no doubt, greatly perverted, of the redemption of the human race by the Son of God?

Every year the Cherokees have public assemblies to light the sacred fires. On these occasions they assemble in great numbers in huts built for the purpose, and take medicine to purify themselves; they then fast for seven days, and those who can remain this length of time without breaking their fast are regarded as sacred by the rest of the assembly. As long as the ceremonies continue they preserve the most profound silence, not uttering a single word. These savages are very superstitious, and

have great faith in the virtue of their medicine-bags, which receive their spiritual and mysterious power direct from the Great Spirit. Their outward worship is called making or practising medicine, and consists principally of prayers and songs, which they sing in a soft and melancholy tone after having smoked for several minutes. The first puff of smoke is always sent towards the sun, as incense; the second towards the earth, in token of gratitude and to thank it for its gifts; four other puffs are then directed towards the four cardinal points, in honour of the spirits which rule over the winds. In their repasts, likewise, the Comanches offer the first mouthful to the Great Spirit, and the first animal killed at the chase is also reserved to be offered as a sacrifice to him. In the estimation of these Indians, the greatest of crimes is to tell a lie; they are persuaded that sooner or later the Great Spirit punishes the liar with death. The Sioux, as well as the Comanches, adore the sun as the residence or the symbol of the Supreme Being. Each year, at the commencement of the religious solemnities, the Sioux extinguish all their fires, in order to use, until the following year, only the new fire lighted during their ceremonies by means of a flint. All the tribes descended from the great nation of the Iroquois place the Creator in space: where dwell also the master of life, Neo; Atahocan, the master of heaven; Mi-chabou or the Great Hare, the guardian of the firmament; Agreskoe, the spirit of battle; and Atahentsic, the queen or mistress of heaven. The creation of man is connected with the history of this woman. One of the celestial spirits created by Atahocan was captivated by the beauty of Atahentsic. Atahocan, having perceived this love, in a fit of anger threw his wife from the heights of heaven, and she fell on a tortoise

sleeping in the midst of the great waters. Atahentsic, carried to the shore by the tortoise, gave birth to twins, one of whom received the name of Inigorio, or the good spirit, the other that of Anti-Inigorio, or the evil spirit. It is thus the good and evil principles were introduced into the world. The tortoise swelled out, and extended little by little until it became the earth. Atahentsic afterwards bore a daughter, who had two sons, Yoskeka and Thoistsaron. The first killed his brother, and the government of the earth was placed in his hands by his grandmother. The Iroquois believe that Yoskeka is the sun, and Atahentsic the moon.

The allegorical traditions of these people regarding the introduction into the world of the arts, of medicine, and of religious mysteries, are still more extravagant than their theogony. We will cite the principal among them, to give an idea of all the others of the same kind.

"A great Manitoo of heaven came once on earth and married a woman, who died after giving birth to four children. The first was called Manabozho, and was the protector and friend of men; the second, Chibiabos, took care of the dead and ruled over the empire of shadows, that is to say, of souls; the third, called Onabasso, fled towards the north as soon as he saw the day, and was metamorphosed into a white rabbit, without ceasing to be a Manitoo; the last of the four brothers was called Chokanipok, that is to say, the Man of the Fire-Stone.

"When Manabozho grew up, he declared war against Chokanipok, whom he accused of being the cause of their mother's death. The struggle was long and terrible. The surface of the earth still preserves traces of the battles which were fought between them. Chokanipok was conquered by his brother; his entrails were taken out and

changed into vines; and the fragments of his body became fire-stones, which were scattered all over the globe and supplied man with the principle of fire. Manabozho was the inventor of the arts and industry; it was he who taught the Red Indians the mode of manufacturing axes, blades, arrow-points, traps, nets, how to turn stones and bones to use, to capture wild animals, fish, and birds. He was very much attached to Chibiabos, with whom he lived in the desert, where they conferred together for the good of humanity. The material power and the extraordinary intelligence of these two superior beings excited the jealousy of the Manitoos who lived in the air, on earth, and in the water; this jealousy gave rise to a conspiracy against the life of Chibiabos. Manabozho warned him to be on his guard against the machinations of the Manitoos, and never to quit him. But one day Chibiabos ventured alone during the winter on one of the great frozen lakes, and when he arrived in the middle of the lake, the Manitoos broke the ice, and Chibiabos sank to the bottom of the water, where his body remained buried.

"Manabozho wandered for a long time on the banks of the lake, calling his beloved brother; his voice, trembling with fear and hope, was heard from afar. When he had no longer any doubt of the misfortune which had befallen him, his fury knew no bounds; he declared war against the wicked Manitoos, killed a great number of them, and his rage no less than his despair spread consternation through the whole desert. After the first moments devoted to revenge, he painted his face black, covered his head with a veil of the same colour, then sat down on the shore of the lake, and mourned the deceased for six years, making the neighbouring echoes incessantly ring with the cherished

name of Chibiabos. The Manitoos, deeply moved by his profound grief, assembled to consult on the means they should take to console the unhappy mourner. The oldest and wisest of them all, who had not been concerned in the death of Chibiabos, took the task of reconciliation on himself. Aided by the other spirits, he built a sacred lodge near that of Manabozho, and prepared a great feast. He procured the best tobacco imaginable, and put it in a beautiful calumet; then placing himself at the head of the Manitoos, who walked in procession, each carrying under his arm a bag made of the skins of various animals and filled with precious medicines, he went to invite Manabozho to the festival. Manabozho uncovered his head, washed his face, and followed the Manitoos to the sacred lodge. On his entrance he was offered a drink composed of the most exquisite medicines, a rite initiatory to propitiation. Manabozho drank it in a single draught, and immediately felt the grief and sadness lifted from his soul. The Manitoos then began their dances and songs, which were succeeded by several ceremonies and by feats of address and magic, performed with the intention of restoring serenity of mind to the inconsolable protector and friend of the human race. It was thus the mysteries of the dance and of medicine were introduced on the earth.

"The Manitoos then united all their power to recall Chibiabos to life, which they did without difficulty; he was, however, forbidden to enter the *sacred lodge*, but, receiving a flaming brand, he was sent to preside over the empire of the dead. Manabozho, quite consoled, ate, drank, danced, and smoked the sacred pipe, went away to the Great Spirit, and returned to earth to instruct men in the useful arts, in the mysteries of dancing and medicine, and in the curative properties of plants. It is he who

causes the medicinal herbs to grow which cure sickness and wounds; it is he who killed all the monsters with which the desert was peopled. He placed spirits at the four cardinal points to protect the human race: that of the north sends snow and ice, to facilitate the chase in winter; that of the south causes the maize to grow, as well as all kinds of fruit and tobacco; that of the west gives rain; and that of the east brings light, by commanding the sun to move round the globe. Thunder is the voice of these four spirits, to whom tobacco is offered in thanksgiving for the various blessings which they confer on the inhabitants of the earth."

The Cherokees still preserve the custom of consecrating a family of their tribe to the priesthood, as the family of Levi was consecrated among the Jews. On the birth of a son in this family, he is made to fast for seven days, and on the third day is consecrated by the Great Spirit. As soon as the young Levite is of an age to understand what he is about, he is instructed in his duties, and subsequently he becomes a priest, that is to say, a medicine-man. When an important enterprise is contemplated, the priest is consulted for an augury. The auguries are always obtained by feats of address, mingled with fraud and superstitious practices. Among most of the Red Indians, seven is a magic number. The Cherokees, like the Comanches, have seven fast-days in the year, and their tribe is divided into seven clans. The seventh son is always regarded as a future prophet. From time immemorial the Cherokees have had the custom of baptising their children with water, the third day after birth. They believe that without this ceremony the new-born child could not live. Like the tribes of the north and west, they offer sacrifices and holocausts in which the victim is generally a roebuck.

Sometimes the heart and certain portions of the entrails alone are burnt; sometimes the entire animal is consumed by the fire. The Cherokees believe in future recompenses, but not in eternal punishment; the conception of the evil spirit they owe entirely to their intercourse with the Whites. They admit that bad actions are punished on earth by sickness, poverty, war, and death; but they do not believe that punishment incurred by any crime is prolonged in the other world.

The Delawares place the creation of the first man of their tribe by the Great Spirit immediately after the creation of the earth, of the water, of animals, and of plants. This tradition of the creation of man is only a variety of that current among the Osages; nevertheless we shall briefly sketch it.

"The Great Spirit placed a snail on the bank of a large and beautiful river descending from a mountain near the rising sun. At the end of twelve hours the snail produced a man with a red skin. This man, not contented to be alone of his kind in the world, made a canoe of bark, and descended the river in search of a creature resembling himself. On the third day of his voyage he encountered a beaver, to whom he related that the Great Spirit was his father, and had made him master of all creation. The beaver grew angry, quarrelled with the red man, and was preparing to fight with him, when his only daughter, terrified by the noise she heard, rushed out of her cabin, and separated the disputants. On hearing the voice of the child, their anger was appeased. They embraced each other affectionately, and their recent friendship was soon cemented by the union of the man with the daughter of the beaver. To this singular marriage the first man of the Delaware tribe owed his origin."

The Indians generally have no conception of the immutability of the Supreme Being, nor of the divine perfection of his judgments. They believe that, by means of prayers, sacrifices, fasting, and mutilations, they can secure his help and support in the accomplishment of their projects, whatever may be their nature. Their religious code, very limited as far as the essence of the Divinity is concerned, is much more copious in all that regards the relation of the Great Spirit to man. This is so true, that it would be very difficult to extract from all the Indian traditions a page relating to the attributes and qualities of the Divine nature, whereas there are few tribes who have not some fixed belief, some complete dogma, regarding the creation of man, and the introduction of the necessary arts of life. As we have seen, dogmas and creeds vary in some degree among different populations, but such variety exists only in form and details; the substance is almost always the same.

One of the most curious traditions on this subject is that of the Satsikaas, which has been related by Father de Smet, in his interesting letters. According to this tradition, two lakes situated to the east of the Rocky Mountains (and which, possibly, are symbols rather than realities) gave birth, the one to a troop of young men, beautiful and vigorous, but poor and naked; the other to an equal number of young industrious girls, who made themselves clothing. For a long time these beings lived separate and unknown to each other, but at last they were visited by an old man named Wizakeschak, whom they still invoke; he taught the young men the art of hunting, and conducted them to the dwellings of the young women, who received their guests with shouts of joy and

dancing. They presented the young men with clothing, and each woman chose a guest, and offered him a dish of grain and roots. The men, wishing to contribute to the feast, went out hunting, and returned loaded with game. The women found this new food delicious, and were struck with admiration at the strength, skill, and bravery of the hunters. The latter were no less delighted with the beauty of the garments they had received, and with the talent of the women. The two parties began to think they were necessary one to the other, and Wizakeschak presided at the solemn covenant by which it was decreed that the men should be the protectors of the women and provide them with food, whilst all the other cares of the family should devolve on the women.*

The theogony of the Potowatomies is more complete than that of the Satsikaas. It teaches the existence of two great spirits, who are in constant antagonism. The one, Kitchemonedo, is goodness itself, and is the Creator of all things; the other, Matchemonedo, is the personification of evil. The power of these two superior spirits is about equal; nevertheless the Potowatomies, who try to propitiate them both by offering to each a suitable worship, believe the good spirit to be more powerful than his rival. When Kitchemonedo created the world, he filled it with beings resembling men, but perverse and wicked, who never raised their eyes to heaven in gratitude for the benefits showered on them. On beholding this ingratitude, Kitchemonedo plunged the whole world into an immense lake, and all its inhabitants were drowned.

* See the letters of Father de Smet, who relates this tradition in his work on the Missions of Oregon.

When his wrath was appeased, he withdrew the world from the waters, and created a young man of great beauty, who became very sad on finding himself quite alone. Kitchemonedo, moved by his sadness, sent him a sister to charm his solitude and be his companion.

After many years of happiness and innocence, the young man had a dream which he communicated to his sister. "Five strangers," he said, "will come to-night and knock at the cabin to see you. The Great Spirit forbids you to smile or even look at the first four, but you may speak to the fifth, and show him that his arrival gives you pleasure." The young girl followed the advice of her brother. The first stranger who presented himself was Usama (tobacco); not receiving any answer, he fell to the ground and died of grief. The second, Wapako (pumpkin), met the same fate, which was also shared by the two others, Eshkossinien (water-melon) and Kokies (bean). But when Taaman (maize) arrived, the young girl opened her door, began to laugh, and received the stranger affectionately, and married him soon afterwards. Usama, Wahako, Eshkossinien, and Kokies were buried, and on their tombs grew tobacco, pumpkins, melons, and beans, in sufficient quantities to supply the wants of the new-married couple. From this marriage sprang all the Indians of North America. It was thus that the Great Spirit, after having created man, supplied him with the means of smoking in honour of the Manitoos, and of varying his food by taking the flesh of wild animals and excellent vegetables in turns.

## CHAP. XLI.

RELIGION OF THE COLUMBIAN TRIBES. — LEGEND OF THE PIUSA. — RELIGION OF THE TRIBES OF NEW MEXICO. — SPIRIT OF THE WATERS. — OF THE RELATION BETWEEN MEN AND THE CELESTIAL SPIRITS. — LEGEND OF ONOSWUTAQUTO. — MEDICINE-MEN. — BELIEF IN DREAMS AND AUGURIES. — RAIN-MAKERS. — COMMEMORATIVE AND EXPIATORY FEASTS. — TORTURING CEREMONIES. — VOLUNTARY RELIGIOUS TORTURE. — TRIAL BY THE SUN. — SACRIFICES. — HUMAN SACRIFICES. — SACRED FIRE.

THE religion of the Selishes is scarcely a religion. Still they have a vague notion of a Supreme Being, and they honour him, in their own way, with a very limited, but yet an ostensible kind of worship. Their religious ceremonies are insignificant, and consist principally of a few superstitious practices enacted under the direction of the medicine-men. One of these ceremonies, called the *Sumash*, is celebrated from time to time to recall the human spirit, which the Selishes consider as being distinct from the principle of life, and liable to escape to other regions without causing death to the person to whom it belongs. Like the Sahaptins, they have many puerile traditions relating to the natural phenomena of their country. They also bestow the honours of divinity on the prairie wolf; but they do not make it the object of special worship.

The tribes who dwell near the mouth of the Columbia also admit the existence of a beneficent and all-powerful Spirit, by whom all things were made. They assert that

this Spirit often changes his shape, according to his own pleasure, but more usually takes the form of a large bird. He generally lives in the sun, but he often soars among the ethereal regions, in order to survey what happens in the world. If anything that meets his view displeases him, he immediately makes known his irritation by tempests, storms, and diseases. Lightning is the angry flash of his eye, and thunder is the loud flapping of his wings among the clouds. The Indians endeavour to propitiate him by annual sacrifices of their first game and fish. In addition to this superior Spirit, they also believe in an inferior one, who is said to live in fire, and of whom they stand in great awe. These tribes being, together with those of California and the Great Basin, the most degraded and ignorant of the desert, it is still a remarkable fact that not one among them is wholly atheistical, and that they believe, one and all, in a Supreme Being, the Creator of the universe. On this great truth we shall make no comment: we only wish to point it out for the edification of some of our unbelieving philosophers who look upon the savages as the models of man in his natural condition.

The traditions of the western tribes, whether of Biblical or Christian origin, or simply allegorical, frequently mention a huge bird, the existence of which is closely connected with the primitive history of the Red Indian nations. In a previous part of our narrative we have spoken of this bird as being the emblem or symbol of the Divine Being. We shall now find the same symbol transformed into that of the enemy of mankind. Some authors, equally distinguished for their erudition and their practical knowledge of the Indians, have looked upon the legend we are about to relate as a distorted reminiscence of the redemption which

was sealed upon Golgotha.* But, lest we should be carried away from our subject by expatiating on topics of this nature, we shall limit ourselves to the simple narrative, without adding any suggestion of our own.

Ascending the Mississippi, a little above St. Louis, between Altou and the Illinois River, there is a narrow pass confined between two high hills, at the bottom of which runs the Piusa, a rivulet which flows into the river. At this place is a smooth perpendicular rock, upon which, at two or three yards' height, an immense image of a bird with outspread wings is chiselled in the stone. This image, from which the streamlet takes its name, is called by the Indians the Piusa, that is to say, the man-devouring bird, and was thus named from the circumstance that follows.

"Many thousand moons before the arrival of the white men, Nanabush, the benevolent intercessor for mankind, destroyed the great Mammoth or Mastodon, the bones of which are still to be found in many parts of America. At that time there was a bird of such prodigious strength and size, that he could easily carry away a stag in his talons. This bird, having once tasted of human flesh, from that time forward would eat no other food. He was as cunning as he was strong: he used to make a sudden dart at an Indian, carry him away to one of his caves in the rock, and there devour him at leisure. Hundreds of warriors had been unsuccessful in their attempts to destroy him. Entire villages were thus laid waste by him, and terror was spread among the tribes of

* The Rev. Father de Smet, equally struck with the mysterious sense of this tradition, relates it in one of his letters, published in the collection of annals for the Propagation of the Faith.

Illinois. At length Outaga, a warrior chief, whose renown extended far beyond the great lakes, withdrew from the rest of his tribe, spent a whole moon in fasting and solitude, and prayed to the Great Spirit to deliver his children from the fangs of the Piusa. During the last night, the Great Spirit appeared to him in a dream, and commanded him to select twenty warriors, and to hide them in a place which he pointed out to him, each man being armed with a bow and a poisoned arrow. One warrior alone was to show himself openly, and become a victim to the winged monster, at whom all the others were to let fly their arrows the moment the bird fastened on its prey.

"When Outaga awoke, he gave thanks to the Great Spirit; he then went back to his tribe, related his dream, and the twenty warriors were forthwith chosen, armed, and placed in ambush, Outaga himself offering to become the victim, and to perish for the rest of his tribe. From the rising ground where he stood, the brave Indian beheld the Piusa perched on his rock; he drew himself up with majestic bearing, planting his feet firmly on the soil; and laying his right hand upon his calm and unmoved heart, he lifted up his voice and began the death-chant of the warrior. The monster spread out his wings, and quick as lightning fell upon the Indian chief. But every bow was ready strained; every warrior let his arrow fly, and each arrow pierced through the body of the Piusa, who sank and expired at the feet of Outaga with a savage and terrific shriek. The Great Spirit rewarded the sacrifice of the generous chief by suspending over his head an invisible shield, which preserved him from being hurt by his friends' arrows or by the talons of the bird."

In remembrance of this event the image of the Piusa was carved on the rock, and no Indian ever goes past

this place in his canoe without aiming a shot at the monster's effigy. The rifles have left innumerable marks on the stone, and the whole fable seems to borrow an air of truth from the fact that all the natural caverns in the surrounding hills are filled with bones of thousands of human beings. It is perhaps, after all, a historical record disfigured by fiction.

A tradition prevails among the Sacs and Foxes in which we can trace a great analogy to the Mosaic account of the creation of man and the confusion of tongues. According to these Indians the Great Spirit created in the first place two men; but, on seeing that his work was thus insufficient for its purpose, he took from each man a rib of which he formed two women. The Indian race are descended from these two couples. All men were at first united in one great nation; but they became wicked, and after that the Great Spirit visited them and gave them the knowledge of several tongues, thereby creating among them confusion, which compelled them to separate and to form all the different tribes which are yet in existence.

The Indians of New Mexico tolerate Catholic churches in their pueblos; many even are Christians, or at least baptized: but they always prefer the worship of Montezuma to any other, and follow it in secret when they are not able to profess it publicly. The Zuñis do not admit the Mexicans to their mystic ceremonies, nor do they allow them to be present at their religious dances on the public place, nor at their nocturnal and mysterious assemblies in the estufas. The caciques of the Zuñis are at the same time priests and governors. One among them holds the rank of sovereign pontiff. He officiates in the worship of the water-deities, who are so highly venerated and so indispensable to the populations of New

Mexico Before sacrificing to the Spirit of the Waters, the pontiff seeks out on the slope of a hill twigs of a certain tree, cuts them into little pieces, and ornaments them with feathers, attaching to each piece four feathers of the turkey, four of the eagle, and four of the duck. He then chooses a spot of sacred ground wherein he plants the bits of wood and feathers, having first bound them together by means of a vegetable tie. This is a rite, a kind of invocation to Montezuma and to the inferior deities of the water, such as frogs, tortoises, and rattle-snakes, in order to obtain the blessing of rain. It is rare that after this ceremony the Great Spirit fails to send water to the parched up land, thus giving them abundant crops without the help of artificial irrigation.

The Navajos as well as the Zuñis believe in the existence of a Great Spirit, the wise Creator and Governor of the universe, and the righteous Judge of the actions of men, which will be weighed and punished or rewarded immediately after death. The Navajos offer up sacrifices of meat and flour to the Supreme Being, in order to obtain peculiar favours and blessings. They also build for their worship stone altars, which they adorn with feathered sticks. These Indians look upon the sun, moon, and stars as the principle of the seasons and the cause of rain and fine weather, but they do not invoke Montezuma like the Zuñis to obtain special favours, nor does their history make mention of that divine legislator.

The Navajos never eat pork, even when pressed by hunger; they are equally prohibited from the flesh of the bear; they hold this animal in profound veneration, and kill him in no case whatever.

The Mojaves, also, have no knowledge of Montezuma; and yet the idea of this personage appears to be embodied

in that of Mat-e-vil, the Creator of heaven and earth, who sojourned some time among men, afterwards retreating into the East beyond the great waters, with a promise that he would return to his people and remain with them for ever. Some American travellers believe they can trace in Mat-e-vil a confused notion of Jesus Christ. Although it be very difficult to arrive at truth on the subject, still we think it very likely that, from all these tribes having had the Gospel preached to them by missionaries after the conquest of Coronado, the Indian doctrine may have been modified by Catholic teachings, and the ideas of Christ and Montezuma may be mingled together in the imaginations of the people.

Before entering into details concerning the superstitious ceremonies of the Red Indians, we shall end our account of the intercourse of men and celestial spirits by a singular and little known tradition.

"An old Ojibbeway of the tribe of Beavers lived on the banks of Lake Huron with his wife and his only child, a remarkably handsome lad, called Onoswutaquto (he who takes the clouds). The parents, who were proud of their son, looked forward to his becoming some day a great warrior. When he became of an age to prepare his medicine-bag, he left his dwelling and went forth into the woods; there he had a dream, in which he saw a beautiful maiden, Nemissa by name, who descended from the clouds and drew near to him. 'Onoswutaquto,' said the fair girl, 'it is for you that I have come: follow me.' He obeyed, and he immediately felt himself rising above trees, mountains, and clouds; he soon arrived at the very sky, and passed through a hole in the azure vault. Suddenly he found himself with his companion in the midst of a boundless and magnificent

prairie. A path strewn with gay and sweetly scented flowers led up to a splendid house, which Onoswutaquto entered, following the steps of his guide. The dwelling was divided into two parts; the first was stored with bows, arrows, arms, and tomahawks, with silver ornaments; the other, containing all sorts of things for women's use, was the apartment of the Ojibbeway's mysterious conductress. Scarcely had they entered, when Nemissa exclaimed: 'My brother comes, I must hide you:' and she concealed him in a corner beneath a many-coloured scarf which she usually wore round her waist.

"The brother arrived accordingly, soon after, richly dressed, and brilliant as if he were covered with plates of polished silver. He took a fine pipe, which he began smoking, and said to his sister: 'Nemissa, my eldest sister, when will you cease to live in this way? Have you forgotten that the Great Spirit has forbidden you to take the children of earth? You perhaps fancy you have hidden Onoswutaquto; but do I not know he is here? Send him back at once, unless you wish to offend me.' And perceiving his sister was unwilling to obey, he said to the young man: 'Come out of your hiding-place, walk about and amuse yourself; for you will become hungry if you always remain in the same place.' Onoswutaquto, thinking himself discovered, came out quickly from under the brilliant-coloured scarf, when Nemissa's brother, having made him a present of a red pipe and a bow and arrows, he was looked upon as legally married to the woman who had transported him from the lower world into the ethereal regions.

"Everything that surrounded the Ojibbeway was bright, good, and beautiful. Flowers were strewn all over the plain; the air was scented with their fragrance; crystal

rivulets of pure and transparent water flowed with gentle rippling on all sides; trees of marvellous shape, and rich with young and tender verdure, grew in clusters here and there, as if planted for beauty's sake by an intelligent hand. Birds in the air, or among the trees, warbled songs of joy; animals of strange but graceful shape sported among the grass; but whatever way he looked no human beings could he descry. When he had been there some time he observed that Nemissa's brother went away every morning and returned only at evening time. Onoswutaquto became anxious to know the reason of this absence, and he one day requested leave to accompany him in his excursion. The permission was granted, and the two immediately set off together. They proceeded for many hours across an interminable prairie, quite an ocean of verdure, when Onoswutaquto, uninured to such great fatigue, felt hunger gnawing at his stomach; and he inquired of his companion whether they should not soon have something to eat. 'Be patient,' was the reply; 'we shall soon arrive at the place where I am in the habit of taking my repast, and you will see by what means I obtain it.'

"After a long march they at length came to a place where they found some splendid mats, upon which they took their rest. Close to the mats was a hole, through which they were able to see all that was on the earth. Onoswutaquto, looking down, beheld the great Indian lakes and villages, with warriors, some ready for the fight, some lying asleep; and further on, young men playing at ball on the greensward, while, near a river, women and young girls were cutting reeds for making mats.

"Nemissa's brother pointed out to his companion a group of children playing in the middle of a village,

and among these a pretty boy to whom he threw something. The child instantly fell down, and was carried half-dead to a neighbouring hut. The Indians gathered together, and began chanting a prayer that the child's life might be spared. From his high place in the heavens the author of the accident commanded them to sacrifice a white dog. The parents of the dying boy immediately sent for the medicine-men, who assembled and proceeded with the ceremony. The dog was killed, roasted, and placed on a dish, and the medicine-men began crying out: 'We offer thee this sacrifice, Great Manitoo! Let not this child go to the Land of Shadows, but restore him to health.' The dish instantly flew up into the air and became the dinner of Onoswutaquto and his companion, who spoke to him thus: 'There are men among you whom you believe to be very clever, but they are so only because they listen to my voice. When I strike any one with disease, these men advise the people to have recourse to me; they offer me a sacrifice, and I withdraw my hand from the sick person, who then recovers his health.' Onoswutaquto often returned to the same place, but at length he grew weary of the quiet life he was leading up above the clouds; his thoughts dwelt with his family and friends, and he entreated his wife to allow him to return to earth. With great difficulty she consented, and parted from him with these words: 'Since you prefer the care, misery, and poverty of the world to the sweet happiness of heaven, return to your village. But remember this: you are still, and ever will be, my husband; I am free to recall you here whenever I please, and my authority over you will never be less. And above all, take heed you never become the husband of another wife, or you will feel the weight of my revenge.'

"A few moments after this Onoswutaquto awoke, and found himself lying on the grass near his father's hut. His mother told him he had been absent a whole year; and, although the change at first seemed to him full of hardship and misery, still he soon forgot the warning of his mysterious wife, and married a young and beautiful woman of his own tribe. But she died on the fourth day after her marriage. Onoswutaquto married again, but shortly afterwards he disappeared, and was never heard of from that time forth, nor was it known what became of him."

The medicine-men of whom we have often spoken are a kind of priests, doctors, and charlatans, who pretend to cure illness, explain auguries, and foretell future events. They feign to be inspired by the spirits; they perform rigorous acts of penance; submit to mutilation, fasting, and self-mortification; they profess charms and secrets which invest them with great power; they preside over all religious ceremonies, and take the lead in the dance and the song. Cunning, deceit, shrewdness, a little knowledge, and a great deal of juggling trickery, form the foundation of their renown. They obtain from the people a kind of respect different from that with which other dignitaries are treated, fear being its principal element; they are looked upon as oracles, but the same admiration is not bestowed upon them as upon sachems and warriors.

These medicine-men place great faith in meteorology. They observe with minute attention the shape and colour of the clouds, their volume and direction, and their position relatively to the sun and horizon. From such observations they deduce auguries, in the truth of which they place absolute belief; and on the faith of these they venture to announce important events long

beforehand Like the rest of their people they bestow serious attention on dreams, to which they give the most natural interpretation, and they observe the flight of birds. Carnivorous birds are considered by them as the precursors of war; their flight indicates the time and place at which future battles are to be fought; their going to and fro in the air has no other object than to carry messages for the Spirit of Battle. The war songs of the savages are filled with energetic figures of speech relating to the habits and indications of all birds of prey, but especially the eagle and the hawk. No day passes in an Indian family without dreams and auguries forming a subject of conversation. They imagine happy dreams to be sent by a good spirit, who takes this method of imparting good advice to them; painful dreams, on the contrary, are to these poor creatures, whom superstition and ignorance keep in perpetual fear and anxiety, secret warnings of some threatening misfortune.

Of the superstitious customs most prevalent among the agricultural tribes, that of which the object is to draw down rain is most worthy to be described. When a long drought has threatened to destroy the crop of maize, the women go and implore the medicine-men to make water fall from the sky. These functionaries, not being sure of their own power, and fearful of losing their prestige in the eyes of the impatient multitude, go on as long as they can, putting off the commencement of the ceremony in hopes of a change in the atmosphere. Like the buffalo dance, performed to attract those animals to the neighbourhood of a village, the rite we have been describing is always crowned with success, for the simple reason that it is prolonged until rain falls.

The day indicated for the opening of the ceremonies, twelve or fifteen young men who have the most confidence

in the supernatural power of their medicine, and who are not influenced by the fear of exposing their reputation, go in procession to the great medicine lodge, a kind of sacred cabin, where the priests of the tribe assemble to sing, gesticulate, and burn sweet-smelling herbs to propitiate the Great Spirit. The smoke escapes by the opening at the top of the cabin, and ascends into space like a sweet incense towards the throne of the Supreme Being. One of the young men climbs on the roof of the sacred cabin, where he must remain a whole day, with his buckler, bow, and arrows. He recites prayers on his wampum, which serves him as a rosary, then he conjures heaven to grant his prayers, accompanying his entreaties sometimes with menaces. He pronounces long discourses to the assembled people, who listen with anxiety. He tells them that he is the favourite of Him who resides in the sun, and commands the thunder and clouds; he promises the crowd that the lightning attracted by his buckler will soon split the clouds, and that either he will make the rain fall by the force of his medicine, or that he will go down to the setting sun to live with the old women and dogs. Then he draws an arrow from his quiver, and hurls it into the air to pierce the imaginary clouds. If rain falls during the day the hero is made much of by his tribe, and receives the title of medicine-man. If not, he is turned into ridicule; his medicine is said to be worth nothing, and he retires to his wigwam overwhelmed with shame and despair.

Many Indian nations of the northern and western parts of North America hold annual solemnities which have a threefold character, and which are celebrated at the season when the leaves of the willow have attained their full size. These solemnities are either instituted in commemoration of a great event, like the Dance of the deluge; or they are

celebrated in propitiation of the superior powers, like the religious Buffalo dance, which differs from that performed in periods of famine; or, lastly, they are observed as an expiation, like the Ceremony of the tortured, in which the bloody drama begins in the sacred cabin and ends in the middle of the village. Mr. Catlin has made drawings and paintings frightfully real, representing the atrocious scenes of these ceremonies, concerning which we will give some details.

Among the Mandans these great festivals of propitiation and expiation are prolonged four days. The first is a sacrifice to the Spirit of the Waters, in commemoration of the deluge; the last is nothing but a scene of sanguinary torture, inspired by religious sentiments worthy of savages. At the opening of this solemnity the women and children, who take scarcely any part in the performance, mount on the roofs of their wigwams early on the morning of the first day, and turn their eyes in the direction of the prairie. As soon as the sun rises, a man is perceived on the horizon, who approaches the village, and immediately, as if a great misfortune menaced the tribe, the women shout, the children cry, the dogs bark, the men run towards their arms, and the warriors prepare to fight. The mysterious man arrives at last. He is painted white; he wears on his shoulders a cloak made of the skins of four wolves, and his head-dress is made of the skins and feathers of two ravens; in one hand he holds with precaution a mysterious calumet. He goes towards the medicine cabin, into which he enters without meeting any opposition. He calls four men to prepare to sweep it, and ornament it with branches of willows, with aromatic plants, buffaloes' heads, and human skulls. When all is ready, this mysterious being, who calls himself the *first man*, or the *only survivor*, walks through the village, call-

ing out to the master of each cabin to come forth. The chief of each family comes out of his dwelling, and asks who he is and what he wants? The *first man* then relates to them the history of the deluge, and tells them how the waters covered all the surface of the earth, how all the people were drowned during this disaster, and that he alone succeeded in escaping in a great canoe, which landed on a high mountain to the west of his present abode. He says he is come to open the medicine lodge, and that presents must be given to him, that he may offer them in sacrifice to the Spirit of the Waters, for that otherwise these would return and cover the earth, and no one would be saved. Every master of a cabin thereupon gives him a knife, an axe, or some other present, and all these offerings are carried to the medicine lodge, where they remain until the evening of the fourth day, and are then thrown with ceremony into the depths of the river.

The second day the same man returns at sunrise at the head of fifty young men, walking one by one in procession. They are all naked, and painted white, red, or yellow; they carry their arms and their medicine-bags. When they are inside the sacred lodge, they sit down on the ground along the walls; their leader is in the middle of them; he calls an ancient medicine-man painted yellow, and appoints him master of the ceremonies by making him smoke a mysterious calumet; he then presses his hand, in sign of adieu, and says to him, "I must return to my mountains of the west, but I will certainly return next year." He leaves the lodge, says adieu in the same manner to the chiefs of the tribe, and soon disappears on the horizon.

The medicine lodge of which we have spoken merits a particular description. This cabin is generally very large; the walls, which are ornamented with branches of willow

two yards in height, are arranged in the shape of a fan; against the pillars which support the roof are suspended in groups, at equal distances, the bucklers and arms of the young men, who lie or sit under their arms in the most painful postures, so as not to be overcome by sleep. Near a fire lighted in the middle of the cabin stands the master of the ceremonies, whose special business is to watch that the young men do not escape, nor eat, nor drink, nor sleep, nor hold any communication with persons outside, during these four days. Behind this grave personage, who prays to the Great Spirit, and smokes his calumet without ceasing, a light framework is arranged, composed of four very thin perpendicular poles planted in the ground, and crossed by four other transverse pieces two yards in length. Under this framework is a kind of frog or tortoise, flayed, and ornamented with coloured ribands. The high priests alone understand the signification of these two objects. Near the emblematical animal lies a scalping-knife, and needles of reeds as long as stocking needles, as thick as the fingers, and pointed at both extremities. At the four corners of the wood-work, opposite the upright posts, four buffaloes' heads and four human skulls are placed on the ground. Near the master of the ceremonies are four sticks resembling drumsticks, and four bottles made of the skin of the buffalo's neck and embroidered with the bristles of the porcupine; each of these bottles contains four or five gallons of water; in shape they are like a tortoise to which a tail of eagle's feathers has been affixed. Four old men, who are to make use of these instruments during the *ceremony of the tortured*, stand in the meantime at the four cardinal points of the lodge.

On the fourth day the framework of mysterious signification is removed, to make way for cords hanging from the roof; but the buffalo-skin bottles remain in their place, as well as a kind of magical drums. Then two men come and take the scalping-knife and the reed needles. One of the young men presents himself in a state difficult to describe, but easy to imagine, when one remembers the four days of sleeplessness and fasting they have all been obliged to endure. The man with the knife seizes the victim, and, after having made the edge of his weapon jagged in order to render the operation more painful, takes between his fingers an inch or two of flesh which he cuts with the knife on each side of the shoulders or of the chest. The needles are then passed through this wound, and lastly the bleeding body of the patient is lifted two yards from the ground by means of cords attached to the needles. At the moment his feet are about to quit the ground, the fleshy parts of his arms and legs are transpierced by eight reed needles, and buffaloes' heads are suspended to his limbs, to prevent the movements which his torture would cause him to make. This operation is performed in five or six minutes, during which time four old men sing and beat the drum on the buffalo-skin bottles.

An hour after the commencement of this horrible ceremony, the cabin presents a frightful spectacle, the horror of which turns the heart sick with disgust and compassion. Ten or twelve bodies, streaming with blood, are suspended in the manner described from the roof of the cabin; men, armed with sticks, make the voluntary victims of these frightful cruelties turn until they faint; they are then allowed to fall heavily to the ground; the cord is removed, and they remain in this position without any

one being allowed to give them any assistance, until they recover the use of their senses. But the terrible ordeal is not yet finished. The patient drags himself on his wounded limbs, all pierced with needles of reeds, to the side of an Indian, who, seated near a buffalo's head with a tomahawk in his hand, waits for him gravely. The patient places his little finger on this singular block, it is then severed by a blow of the axe; some even present two fingers to be cut off, by way of penance.

As soon as six or eight of the young men have undergone the trials of the cabin, they follow the master of the ceremonies to the public place, where they assemble round the great canoe for the last dance.

For this scene, which terminates at once the ceremonies and the sufferings of the tortured, the victims place themselves in a circle round the great canoe, at equal distances from each other, and fastened by their wrists to leathern thongs, which the most vigorous men of the tribe hold in their hands. At a given signal, the circle commences turning with the utmost rapidity possible; but the buffaloes' heads, which are still fastened to the needles of the reeds, prevent the sufferers from running. Fasting, torture, loss of blood, and want of sleep have turned them into walking corpses. They remain on foot as long as the utmost energies of their savage nature render it possible; but at last, overcome by so much suffering they succumb, and the unfortunate creatures faint and fall. But they find no rest yet; they are forced to continue turning in the bloody circle until they have got rid entirely of the buffaloes' heads: a deliverance effected generally only at the cost of terrible wounds. The sufferers are then left quiet, swooning, half-dead, stretched motionless on the ground, covered with earth and blood, until they

return to consciousness; for during this kind of swoons they are supposed to be conversing with the Great Spirit. We hardly know which is the most extraordinary feature of these barbarous ceremonies, the courage and energy with which the Red Men devote themselves to these atrocious tortures from purely religious motives, or the physical strength which enables them to undergo such sufferings without expiring.

The Dacotas, and several other tribes of the north, inflict on themselves, also from religious motives, another kind of torture, called the *ordeal of the sun*, and which is hardly inferior in atrocity to the ceremonies we have described. This act of penance is a means of earning the rank of medicine-man. The patient is placed in the midst of the village, opposite a pole eight or ten yards in height, planted in the ground, and surrounded by the doctors, who sing and accompany themselves on the drum. At a third of the height of the poll the arms of the neophyte are attached, a little higher a buffalo's head, and at the summit a cord to hang the victim. Two enormous incisions are then made in the upper part of his breast, and two wooden skewers are passed through them; then, by pulling the cord which is attached to these skewers, the pole is bent down in such a manner that when it springs up again the body of the sufferer is raised up so high that the points of his toes merely touch the ground. The unfortunate aspirant to the title of doctor must remain in this position from sunrise to sunset, holding his medicine-bag in his hand, and gazing perpetually at the dazzling fire of the star of day. During this time the crowd forms a circle round the actors in the ceremony, and throws down at the feet of him who endures the ordeal of the sun without a murmur all sorts of presents,

such as axes, guns, pipes, moccasins, &c., which are given to him when he is taken down at the end of the day.

Besides these revolting religious customs, which, fortunately, are disappearing from day to day, and are now only in use in some villages of the north-west, the Red Indians, by way of penance, and to propitiate the Great Spirit, offer him very frequent sacrifices. These sacrifices generally consist in cutting off one joint or more of their fingers, or in the immolation of a favourite horse or dog; pieces of stuff, exquisite meats, fruits of the earth, are likewise offered, as well as arms and the most precious skins, that above all of the white buffalo. When an Indian tribe knows of the existence of a white buffalo skin, they brave every difficulty to obtain possession of it, whether by force, by cunning, or by considerable material sacrifices.

The skins and stuffs offered to the Great Spirit are suspended to the summit of a pole placed outside the medicine-lodge; the arms are buried, or thrown into the water; the animals sacrificed are killed and eaten, or else buried. It sometimes happens that the horses, instead of being killed, are simply set at liberty. He who thus sacrifices his horse gives notice to the warriors of his tribe, who come in procession, and in their finest costumes, to accompany him to the middle of a great prairie. There the horse is ceremoniously set free from his saddle and bridle and all his ornaments, and let loose by his owner, who cannot take him back any more, as henceforward he belongs to the Great Spirit.

On the first peal of thunder which is heard at the beginning of the year, the Indians offer up sacrifices. Some burn tobacco; others, buffalo-meat; and the most timorous and religious cut off the joints of their fingers, and make

incisions in the fleshy parts of their bodies. Thunder being to the majority of the Indians the voice of the Great Spirit, which sometimes strikes down trees and hills, men and horses, inspires them with great terror, and they offer up sacrifices in order to be preserved from its dangers. The Dacotas believe the thunder to be a great bird, and that the indistinct sounds which fill the air during storms are caused by an immense number of young birds, which repeat the blow struck by the great bird. It is these young thoughtless creatures who, from not listening to good counsel, cause all the evil; the old thunder is good, and never kills any one.

The Pawnees offer sacrifices to a "medicine-bag" of the form of a bird, which, according to tradition, was sent to their ancestors by the morning star as his representative, with the injunction to invoke it on all important occasions, and to show it in the public religious ceremonies. Before the ordinary invocations which precede ceremonies of this description among all the Indian tribes, the Pawnees fill a calumet with the sacred and aromatic plants contained in the mysterious bird, and direct the smoke towards the star. In their prayers and songs they celebrate the power of the bird; they implore its aid and favour before going on a warlike expedition, or to the chase; they intreat its intercession when they desire the buffalo to descend into their prairies, and when they seek to appease the Great Spirit in the calamities which befall the tribe, or even a family.

The Pawnees, whom some learned authors regard as descended from the ancient Mexicans, offered human sacrifices; but we believe this barbarous custom is now abolished. Formerly these sacrifices took place more particularly in the month of April, that is, at sowing time,

with a view to obtaining abundant harvests from the Great Spirit. Before the sacrifice, religious dances were performed, accompanied by a mystical repast in the sacred cabin; then a tree was cut down, with great ceremony, to furnish the funeral pile on which the victim was to perish. All these preparations, too long to be detailed, lasted four days. The fifth day, the people went in procession to the place which had been prepared by the young girls, and where the sacrifice was to be accomplished. The victim was bound to three stakes placed above the funeral pile; he was painted red or black, and his breast burnt and pierced with arrows; then, after his heart was reached, it was torn from his breast, and devoured all bleeding. This barbarous ceremony was terminated either by setting the pile on fire, or by eating the victim, whose blood served to water the seeds about to be committed to the earth.

The savages build no temples to their divinities, although most of the stationary tribes have a cabin called the "medicine-lodge," which stands in lieu of a temple. In their sacrifices and sacred rites they never make use of the fire which serves for their ordinary and daily wants, but they kindle on these occasions a sacred fire, which they obtain from flint by percussion, or from wood by friction. The Natchez, the populations of New Mexico, and other southern tribes, never allow the sacred fire to go out, which was lighted by one of their legislators at an immemorial period. This ancient custom has fallen into disuse since these people have lost their nationality, and become themselves mere relics, more or less important, of a strange and glorious past, still enveloped in a mystery which science and erudition have only partially penetrated.

We have seen how the sacred fire kindled by Monte-

zuma had been preserved at Pecos for centuries, and down to our own times. The great Sun who gave laws to the Natchez, gave them also sacred fire, which he caused to descend from the star of day, and which was to be eternally fed with walnut wood stripped of its bark. This fire burned night and day in two temples, in which eight men, chosen from among the people, were charged to maintain it under pain of death. The Divine Legislator had predicted the most frightful calamities to the Natchez, if ever this fire were extinguished in both temples at once.

Some authors of merit have seen in this institution of sacred fire among the Indians a proof of their Asiatic origin. Without entirely sharing this idea, we think an argument may be drawn from this fact, in favour of the direction, from south to north, that was followed by the great ancient emigrations. In truth we find among all the tribes of the southern part of North America, customs and beliefs which have a strong analogy with the usages and religious ceremonies of the Mexicans. It would seem as though Central America had been the cradle of the human race in the New World, or at least the point of departure of civilisation. We have already touched on this subject, in speaking of the cultivation of maize, which is of tropical origin, but has spread over the whole continent, even to the coldest regions. A fact no less significant, and from which the same conclusions may be drawn, is the uniformity of the principal dogmas and religious rites observed among all the populations, from Mexico to the centre of the United States. By these means we may in some degree follow the traces of these gigantic emigrations, which, like the majestic course of an immense river, descended from the magnificent plateau of Anahuac to the beautiful prairies watered by the Mississippi and its tributaries.

## CHAP. XLII.

WORSHIP OF SPRINGS AND FOUNTAINS AMONG THE ANCIENTS, AND AMONG THE INDIANS OF THE NEW WORLD. — RELIGIOUS SKETCH OF THE PERUVIANS. — OF A FUTURE LIFE. — OF HEAVEN AND HELL IN THE CREED OF THE DELAWARES AND CHACTAS. — LEGEND OF THE ENCHANTED ISLE. — INDIAN MISSIONS. — CHRISTIANITY AMONG THE SAVAGES.

THE Indians who came direct from the north to the south, as did the Comanches and other tribes of the same family, differ from the people who emigrated in a contrary direction, not only in their individual type, their social organisation, and their relative civilisation, but also in their religion. All may present, more or less distinctly, an Oriental or European character, but all do not possess it to the same degree. Thus, to speak only of the religious differences existing between the tribes which came direct from the north, and those which settled in the regions adjacent to Texas and Louisiana only after they had become, so to speak, neutralised in Mexico or in Central America, we do not find among the first the worship of springs and fountains, which is so familiar to the half-civilised tribes of New Mexico, and concerning which we will add some details to those we have already given in our descriptions.

It is well known that the worship of wells and springs is of Oriental origin, and of the highest antiquity. Not

only was it practised by the worshippers of Baal and by the Scythians and their descendants, but also by the Hindoos, the Chinese, the Moors, the Mahomedans, &c. In the tenth century a schism arose among the Americans, some of whom were accused of despising the "Sacred Well of Vagarscriebat." In England, under the reign of Canute and Edgar, edicts were promulgated against those who venerated "sacred wells." In the last century, and even in our own days, pilgrimages were frequently made to the sacred wells which are scattered in great numbers over the whole surface of the United Kingdom. These objects of a veneration which has a deep hold on all the Celtic populations, are generally situated in picturesque spots, on the slope of hills shaded by pines and venerable oaks, amidst rocks covered with heath, in dark and mysterious solitudes, where the breeze and the rivulet murmur incessantly, and where the voice of man finds a faithful echo always ready to make nature resound with the songs and hymns inspired by the piety of the people.

The god of the rivers was called in the Celtic language *Divona*, from *Dia*, god, and *aban*, river. The Irish were in the habit of visiting the fountains concealed in retreats difficult of access, and, above all, those in the neighbourhood of an ancient oak, or of an upright unhewn stone. They hung rags on the branches of the trees, as the Orientals still do. Charles O'Connor, in his third letter signed "Columbanus," and addressed to his brother, gives some very interesting details regarding the worship of fountains by the Irish. "I have often questioned your farmers," he says, "to ascertain what they thought of the pilgrimages they make to Killarcht, to Tobbar-brighde, to Tobbarmuire near Elphine and Moore in the neighbourhood of Castlereagh, whither an immense concourse of people

flocked every year to celebrate what they called in bad English the *Patterns* (patronal festival). On my pressing an old man to tell me what advantage he expected to derive from his visits to the fountains which were near ancient oaks or upright unhewn stones, and to explain to me what was the object of suspending pieces of linen to the branches of the trees, he answered that 'his ancestors had always done the same; that these practices were a preservative against the *geasa-dravidecht*, or sorceries of the Druids; that by these means their cattle were preserved from all epidemic maladies; and that they thus obtained the favours of the *davini maithe*, or fairies.' These pagan practices were so important in their eyes that they sometimes travelled as much as twenty miles bareheaded and barefooted, in order to have the pleasure of crawling on their knees around these fountains, these upright stones, and old oaks. Their face turned toward the west, they went, now three times, now six, now nine times round, always counting the turns by odd numbers, until they had rigorously accomplished their voluntary penance."

From the most ancient times, the waters of Lough Con have been regarded as sacred; the peasants threw pieces of butter into this lake, as a preservative against the *geasa-dravidecht*, who were superstitiously supposed to cause the milk of the cows to be dried up.

The fountain of Jobbar-na-Molcht, at Tubbrid, in the county of Kerry, is one of the most celebrated in Ireland. A great number of persons repair thither every Saturday, from a distance of many miles, to make their pilgrimage, and to drink the water of the fountain. Instead of an unhewn stone, that before which the people perform their devotions has on one of its surfaces the images of three saints. According to the popular legend, three priests,

who were about to celebrate mass, were obliged, in order to escape from their persecutors, to throw themselves into this fountain; when the emissaries of Elizabeth arrived, they only found three rams, instead of the three priests they were to put to death.

According to Stanley, the worship of fountains dates from the time of the Chaldeans. We read in the travels of Hanway:—

"We arrived at a deserted caravansary where we found nothing but water. I saw a great number of pieces of linen suspended to the branches of a neighbouring tree. These were so many charms which pilgrims from the province of Ghilan had deposited there in the hope of being thus cured of their maladies." From Chaldea and Persia, the worship of fountains passed into Arabia, where the spring of Zim-zin, at Mecca, was renowned, several centuries before the time of Mahomet. Thence it spread into Egypt, into Libya, famous for its fountain sacred to Jupiter Ammon, and which was called by Pliny the fountain of the sun; and later into Greece, Italy, Spain, and Ireland. Saint Athanasius says, speaking of the worship of fountains: Of all nations, the Egyptians were the most superstitious on this subject. When we ascend to the origin of nations, and follow their emigrations from east to west, we find Numa's fountain of Egeria, the *fontinalia Romana*, the *Aquæ Ferentinæ*, and the sacred wood where the feriæ Latinæ were celebrated. These woods and fountains were under the especial protection of some divinity: *cui numen etiam et divinitas cultus tributus fuit;* and the festivals of the *fontinalia* of pagan Rome took place, like those of the Irish Skelligs, about the period of the autumnal equinox.

According to the Greeks, Perseus, the most ancient of

their heroes, conquered Egypt, Libya and the nations dwelling in the neighbourhood of Mount Atlas, which Leo and Hercules, it is said, alone have crossed. Thence he pursued his conquests beyond the Pillars of Hercules. He vanquished the provinces surrounding Tartessus (Tarshish in sacred history). His wife Asteria (the Astarte of Tyre, Sidon, and Carthage) was the daughter of Baal. Perseus taught the navigators, hitherto guided by the Great Bear, to direct themselves by the Polar Star; and lastly, some sacred fountains near Carthage were called after him, fountains of Perseus.

Pausanias says that at Phocis, in Achaia, there was a fountain consecrated to Hermes, called Hama, near which thirty enormous straight stones had been erected at a very remote period, when, instead of images, the Greeks adored blocks of stone. Such was also the religion of pagan Ireland.

We find in the Annals of the Four Masters that "Arthga, son of Cathal, king of Connaught, took the pilgrim's staff and set out for *Hiona dia ailithre*," that is to say, went on a pilgrimage. (This word *ailithre* is composed of *ai*, a rock, or upright stone, and *itriallim*, going round.) At present there exists no other word in Irish to express the pilgrimages of the Christians to Iona, to Jerusalem, or to Rome, than *ailithre*, which the Irish used to designate a pilgrimage to the sacred stone of Carne, or Tobar, the emblematical god of the Druids. Smith has given a minute description of the worship at the Skelligs, on the coast of Kerry, in that part of Ireland which was first invaded by the Spaniards. An immense concourse of people, consisting to a great extent of the infirm, visits every year, on the 29th of September, the fountain of St. Michael, near Ballynaskellig, on the coast of Kerry, in the hope of being cured by these

miraculous waters. Thus the feast of St. Michael coincides with the autumnal equinox, and consequently with the sacrifices and the Baaltinnes of the Druids, which also took place at this period.

On many other promontories, formerly celebrated for the human sacrifices the Druids offered on them, for purifications and the worship of fountains, monasteries were erected and dedicated to St. Michael, in order to efface every reminiscence of pagan rites. Such was also the Mont St. Michel, on the confines of Normandy and Brittany, which was dedicated to the same saint in the sixth century. The sacred promontory of Scillea, in Greece (now Cape St. Angelo), was also dedicated to St. Michael.

According to the Annals of Innisfallen, of Tigernach, and of the Four Masters, a monastery was founded by St. Finian, in the sixth century, in honour of St. Michael, at Skellig-Michael, the largest of the Irish Skelligs, in which are found the two most famous sacred fountains of the whole island. This monastery, which the Danes pillaged in 812, was rebuilt in 860.

The invasions of the Danes forced the monks to abandon the Skelligs, and to settle on the opposite coast of Kerry, where they founded the abbey of Ballynaskellig, or of St. Michael, in the barony of Ivergagh, in which Derrynane Abbey, the favourite residence of O'Connell, is situated. This monastery was one of the most remarkable of the eleventh century. Giraldus speaks of the ruins of the monastery of Skellig-Michael, which was much more ancient than that of Ballynaskellig. They may be perceived even at the present day on a platform of about three acres, in the centre of an island about fifty feet above the level of the sea. These ruins enclose a great number of cells constructed of stones piled one above the other, which

let the wind enter on every side. Here are found the two fountains at which the pilgrims repeated, on the 29th of September, the prayers that were customary before commencing their ascent to the summit of the mountain. According to Keating, this island is nothing but an immense rock, surrounded by precipices, which towers above the sea at a fearful height. A very narrow path leads to the summit; the road is so steep that few have the courage to venture upon it. Nevertheless, the Druidical pilgrim, after having laid down his offering before the sacred fountains, advanced without flinching towards the principal object of his worship, namely, the stone which formed the summit of the highest part of the island.

At a height of about 150 feet above the sea, he passed through a narrow opening like the funnel of a chimney, which was called the needle's eye. At this point the ascent became very difficult, even for those who went bare-footed, and notwithstanding the cavities hollowed out in the rock to facilitate the progress of the pilgrims. These obstacles once overcome a new one presented itself. The narrow path which leads to the summit, and which is called in Irish, *ceac an docra*, stone of sorrow, overhangs the sea. It is very difficult to pass along, even during calm weather: but when the wind blows, as is generally the case, the fear of falling, or of being carried away by the wind, together with the giddiness of the height, is enough to paralyse with terror the boldest man. When the rock here, which is about twelve feet in height, is passed, the path leading to the summit is much less steep, but there are still two points very difficult to pass; the first is called the Eagle's Nest, and is the spot where the monks substituted a stone cross for the rock

which was the object of adoration to the Druids, and which underwent first the ceremony of purification in the sacred fountains.

We can form some idea of the superstitious fear with which the terrible rites of the Druids inspired the people, if we represent to ourselves a man suspended, so to speak, in mid air, at a height of 450 feet above the sea, with a boundless horizon on one side, and on the other the mountains of Kerry.

But there remained yet a last station to be traversed by these daring pilgrims, before they reached the highest point of the rock. Arrived at this height, they were 460 feet above the waves, and the sea is so deep round the island that the largest ship of war can anchor there without danger. On reaching this spot, the pilgrim was obliged to undergo the severest and most extraordinary ordeal which superstition could possibly suggest. An arm of rock, twelve feet in length by two in width, projected from the summit of the rock over the sea; the pilgrim was obliged to go astride along the rock to the extremity of this projection, in order to kiss a cross cut on the highest point by some bold adventurer as a preservative against the sorcery of the Druids.*

It is a very important fact that a worship so ancient and so general as that of springs and wells is found to prevail in the New World. Even if a common origin of this religious practice be not admitted, it is at least very curious and interesting to see that the Indian populations, moved by the same principle of gratitude as the eastern nations of Africa and Asia, express in the same manner

* See on this subject, "Ireland; Poetry of the Bards," &c., by D. O. Sullivan.

their thanks to the Almighty for the benefits they derive from water. Their undeveloped intelligence made them believe that there were spirits which preside over the fountains and springs; that these invisible spirits hovered around them, and received with pleasure the offerings made them by men, either as thanksgiving or propitiation. The Zuñis above all, not using artificial irrigation to water their fields, and whose crops therefore depend entirely on rain, believe that, if they neglected their annual offerings to the spirit of the fountains, their harvests would be destroyed by drought. There can be no doubt that if the destiny of the populations of Peru, of Central America, of Mexico, and New Mexico had not been changed by the Spanish conquest, the fountains would have assumed in these countries the mythological rank which they hold in Egypt, Greece, and Rome. Although the national religion of those great empires which the Spaniards found in the New World was more complicated, more extended, than that of the agricultural and nomadic tribes of North America, there are, nevertheless, striking points of resemblance between the two, which it is necessary to point out. Thus the Peruvians and Mexicans, like the Red Indians, worshipped the sun, the moon, the stars, the earth, the fountains, and the rivers; the Peruvians added the worship of the sea, of the snow-covered mountains, and of ancient tombs, which they believed to be those of the giants, their predecessors. In North as in South America the ancient tombs contain the arms, tools, and ornaments which the deceased used during his life. The *Lares* of the Peruvians were generally stones remarkable for their form or colour; the importance of these stones was equal to that of the medicine-bags of the Red Indians. Both nations offered

sacrifices, in order to obtain abundant harvests of maize. Among the Peruvians, the priesthood formed a numerous and various body, there being priests for every function: some predicted the future by means of spiders or grains of maize; others presided at the public or private religious ceremonies; others again received confession; and all these functions, even that of confessor, could be exercised by women.

The objects offered in sacrifice to the Peruvian divinities consisted of the first-fruits of the crops, of wool, pieces of money, stuffs, feathers, shells — everything, in short, which was held most precious. During these ceremonies, the Peruvians passed whole nights in eating, drinking, singing, and relating histories; then followed a fast of five days, during which the people went to confession. The penitent, on approaching the confessor, called out aloud: "Listen to me, encompassing mountains and plains, flying condors, owls, and insects, for I wish to confess my sins." Sometimes when, from certain superstitious indications, the confessor doubted the sincerity of the penitent, he maltreated him, to make him confess what he was concealing. The penance enjoined was to abstain from salt, from pepper, and from intercourse with women, during a period more or less long. At the time of the maize harvest, festivities were held, in which all sorts of instruments were played, and the men disguised themselves for the dance by putting on stags' heads.

We here terminate our sketch of the religions of the Indians of the south, a subject we have touched on merely to show the analogy which exists among the various religious institutions of the numerous nations which people this vast hemisphere. In conclusion, we will add, that in all these religions the moral and divine laws are

founded on a belief in a life beyond that of this world. Good actions are believed to be punished by eternal happiness, and bad actions by endless misery. For the red men, heaven is a beautiful hunting country, situated towards the south, enjoying a delicious climate and perpetual spring. The prairies of this land of promise are filled with trees, flowers, and verdure; buffaloes and deer abound, and are easily killed, and without bloodshed. The flesh of these animals has a delicious flavour, and gives health and happiness to those who feed on it. Hell, on the contrary, is a northern country, cold, solitary, covered with ice and snow; those who are condemned to inhabit it suffer from cold, hunger, thirst, and all sorts of inconceivable tortures.

The Chactas, like the other Indians, believe that after death their souls will live under new conditions, and will have to perform, on its separation from the body, a long voyage towards the west; that it will have to cross a rapid and deep torrent which runs at the foot of two very high and steep mountains. Across this torrent is thrown a bridge, made of a single pine without bark, and very slippery, over which the spirit of the dead must pass; on the opposite bank stand six persons, who are continually throwing stones at all who attempt the passage, to make them fall. The good spirits walk with a firm step, notwithstanding these obstacles, and arrive without difficulty at the beautiful prairies, where the trees are always green, the sky without clouds, the breeze gentle and refreshing; where festivities and rejoicings succeed each other without interruption, and where the inhabitants never become old, but always live young and happy.

The wicked, on the contrary, by seeking to avoid the stones which are thrown at them, stumble and fall into

the torrent, which is infected by fish and animals which have long been dead. The impetuous waters break on the rocks; they carry away the unhappy beings amidst toads and serpents, which tear their flesh; and, like Tantalus, the victims can neither slake their thirst nor satisfy their hunger, nor die; always in torture, they roll, without ceasing, at the bottom of the gulf, where the sun never shines, but whence they perceive the beautiful prairies on which they will never set foot, and the sight of which doubles their torment.

The Delawares have another version of the future life, which does honour to their poetical imagination. They think that the country where the souls of the good Indians go to dwell after death is an island of enchanting beauty and great extent. A high mountain rises majestically in the centre; on its summit is the dwelling of the Great Spirit. Thence he contemplates the whole extent of his vast domain at a glance; the course of the thousand rivers and streams, as clear as crystal, which wind about like transparent threads; the shady forests; the plains enamelled with flowers; the tranquil lakes which reflect unceasingly the beneficent rays of the sun. Birds of the most beautiful plumage fill these forests with their sweet melodies. The most noble animals, buffaloes, stags, deer, kids, and big-horns, graze tranquilly, and in innumerable herds, on these beautiful plains, so smiling and so abundant. The lakes are never agitated by wind or tempest; the water of the rivers is never turbid. Water-birds, the otter, the beaver, and fish of all kinds, abound. The sun always lights the country of life. Eternal spring reigns. The blessed souls who are admitted into this land of bliss, recover all their youth and strength, and are preserved from all malady. They feel no fatigue in

the chase, or in any other of the pleasurable exercises which the Great Spirit prepares for them, and never have need of repose.

The Yoon-i-un-guck, on the contrary, which surrounds the country of life, is a wide and deep sea, presenting a frightful succession of cataracts and abysses, where the incessant noise of the waves is terrific. There, on an immense and rugged rock, which rises above the greatest and most turbulent waves, is the abode of the Evil Spirit. Like a fox lying in wait, like a vulture ready to pounce on its prey, Wâka-Cheeka watches for the passage of souls to the country of life. This passage is over a bridge so narrow that only one soul can cross it at a time. The Evil Spirit presents himself under his most hideous form, and attacks each soul in turn. The cowardly indolent soul betrays his baseness by turning to fly; but at the same moment Cheeka seizes and precipitates him into the yawning gulf, which never more relinquishes its prey.

Another version says that the Great Spirit has suspended a bunch of beautiful red berries about the middle of the bridge of souls, in order to test the virtue of those who pass over it in their journey to the country of life. The savage who is active and indefatigable in the chase, the courageous and victorious warrior, are not attracted by the sight of the berries; they continue their course without looking at them. The idle and cowardly, on the contrary, tempted by their beauty, stops, and extends his hand to seize them; but, at the same instant, the beam of which the bridge is formed gives way under his feet; he falls, and is lost for ever in the gulf yawning to receive him.

Several authors relate a legend which is current among a great number of the northern populations, regarding the

Island of the Blessed, which we have mentioned above. This legend has such a beautiful and simple moral, that we have pleasure in communicating it to our readers in all its rich and poetical *naïveté*.

"A young Algonquin huntsman, distinguished by his heroic qualities, his manly beauty, and his noble pride, saw his betrothed die on the day he was to have married her. He had given proofs of his impetuous courage in battle, and the warriors of his tribe had admired his intrepidity; but now his heart was without power to endure the cruel loss which he had sustained. Since the fatal day which destroyed his dearest hopes, he knew neither joy nor repose. He often went to visit the cherished tomb, and remained whole days absorbed in his bitter grief. His family and friends urged him to seek a diversion to his sorrow in hunting and war; but his former occupations had lost all attraction, and his tomahawk and arrows were forgotten.

"Having heard the old men of the village say that a path existed which led into the country of souls, he resolved to follow it, and go in search of her whom he mourned. One morning he departed alone, and turned towards the south, guided only by tradition. For a long time he perceived no change in the aspect of nature; the mountains, valleys, forests, and rivers, resembled those which he had traversed near the tombs of his fathers. The day before his departure, a heavy fall of snow had covered the ground, but by degrees, as he advanced, the snow became rarer, and soon disappeared altogether; the trees became green, the forests gay and smiling, the air warm and pure, and the cloudless sky resembled a vast blue prairie suspended over his head; delicious flowers perfumed the air, and the birds sang their most melodious songs. By these

signs, the mourner knew that he was on the right road, for they were in accordance with the tradition. At last, meeting with a pleasing path, he followed it, and after having crossed a pretty wood, he found himself before a cabin situated on the top of a hill.

"At the door of this dwelling stood an old man with white hair, whose eyes, though sunken, shone like fire. He was clothed in a mantle of swan's skin, negligently thrown over his shoulders, and in his hand he held a long stick.

"The young huntsman began to relate his history, but before he had uttered ten words, he was interrupted by the old man who said: 'I was waiting for you, to introduce you into my cabin. She whom you seek passed a few days since, and as she was fatigued by her journey, she rested in my dwelling. Come in, sit down, and I will point out to you the road you must follow to find your bride.' When the young warrior had recovered from his fatigue, the old man led him out of the cabin by another door, and said to him: 'Do you see yonder, far away beyond that gulf, a great prairie? That is the island of the blessed; you are here on its confines, and my cabin is the entrance to it; but before departing you must leave here your arms, your dog, and your body. On your return you will find them again here.'

"The traveller felt himself become extraordinarily light; his feet scarcely touched the ground, and seemed to be transformed into wings. This sudden transformation seemed to extend to surrounding objects; the trees, foliage, flowers, lakes, and streams shone with extraordinary brilliancy. The wild animals gambolled around him with a fearlessness, which proved that the hunter had never come into these countries. Birds of all colours sang

melodies unknown to him, or bathed in the limpid water of the lakes and rivers. But what astonished him more than all was to find that he walked freely through thickets of verdure, without being stopped by the objects that stood in his path. Then he understood that all the things he saw were only images, shadows of the material world, and that he was in the abode of spirits.

"After having walked half a day in this enchanted region, he arrived on the banks of an immense lake, in the midst of which he saw the Island of the Blessed. A canoe, made of a single white stone, and as brilliant as crystal, was moored to the shore; he threw himself into it, and seizing the oars, which were also of fine crystallized stone, he began rowing towards the island; but what was his joy when suddenly he saw his young and beautiful bride enter a bark like his own, imitate all his movements, and row alongside of him! As they advanced, the waves arose threatening and foaming, as if to swallow up the two voyagers; then they vanished again, to form anew as menacing as before. The two lovers passed through continual alternations of hope and fear, and their terror was increased on seeing through the transparent water that the bottom of the lake was strewn with the bones of multitudes who had been shipwrecked on the same voyage.

"The Master of Life had, however, decreed that they should arrive without accident, because the thoughts and actions of both had always been good, and they had lived in innocence. But they beheld many others, less happy than themselves, struggle in vain against the waves, and sink in the abyss. Men and women of all ranks and all ages embarked; some reached the port without difficulty, others perished on the way.

"At last the betrothed set foot on the shore of the happy island. They breathed with delight the perfumed air, which strengthened them like celestial food. They walked together in meadows always green and filled with flowers, which did not fade when trodden on. All nature in this enchanting island had been planned by the Great Spirit to charm the innocent souls who were to be its inhabitants. Cold, heat, tempest, snow, hunger, tears, war, and death were here unknown. Animals were hunted for amusement, but were not killed. Our young warrior would have remained eternally in this happy land with his betrothed, had not the Master of Life commanded him to return to his country to finish his mortal career. He did not see him who spoke, but heard a voice like the sweet murmur of the breeze, which said to him: 'Return to your native land whence you came. The time has not yet arrived for you to dwell in this blessed abode. The duties for which I created you are not yet fulfilled. Return, and give to your people the example of a virtuous life. You will be the chief of your tribe for a long time. Your duties will be taught you by the messenger who guards the entrance of this island. He will restore to you your body and all you left in his cabin. Listen to him, and you shall return one day to join the spirit you came to see, and whom you are obliged to leave behind. She is accepted, and here will remain, always young, and happier than when I called her from the land of snow.'"

By such legends have the Indians sought to embellish the doctrine of rewards, and to give it all the power and all the attraction for imaginations as vivid as those of the Red Men, which would have been wanting in an arbitrary law. It is for the same reason that Catholicism makes so much progress among the populations of the

great deserts, whilst Protestantism, which rests more on the spirit of analysis than on the feelings of the heart, makes but few proselytes among these impressionable people.

On several occasions the Indian tribes have written to the President of the United States, begging him to send them ministers of the Great Spirit of the same religion as those who christianised their ancestors, to teach them how best to serve the Supreme Being, and to instruct them in the manner of cultivating the earth. Many of the missions founded by the Jesuit fathers in the seventeenth century in the north of America still exist, or have been established anew; that of the Ottowas on Lake Michigan is without question one of the most interesting, and the Indians have built a very pretty church there.

Among the tribes formerly visited by the French missionaries, the recollection of the *black gowns* is very fresh in the mind of the savages; they believe that the true ministers of the Great Spirit have black gowns, and they have but little sympathy with the married priests of the American sects. The number of Catholics is, in fact, very considerable among the Indians of the United States and of the great deserts; Dacotas and Osages have been seen trying to make the sign of the cross with the left hand, because it was nearer the heart than the right. The Catholicism of the Indians possesses all the absolute simplicity and the robust faith peculiar to unspoiled natures. It expresses itself outwardly by generous acts and touching words. "I know," said a Miami to a missionary, "that the Great Spirit exists, and that He loves the Red Men. Before I go to sleep, I thank Him for having preserved me during the day, and beg Him to

guard me still in the night, and then I fall asleep. As soon as I awake in the morning, I again lift up my hands to him, and say,—'Great Spirit, I thank Thee for letting me see the light again, and pray Thee to preserve me during the day from all accident, as Thou hast preserved me through the night.'"

The greatest difficulty to the introduction of Catholicism among the Indians lies in the doctrine of pardoning injuries, which they consider humiliating, and in the abolition of the medicine-bags, and all the superstitious habits to which they have been accustomed for centuries. Religion cannot do for the Indians of North America what it did for those of Paraguay; climate and characters are different, and the neighbourhood of traders augments the obstacles by destroying the primitive type of the Red Men, and inoculating them with the vices and passions of the whites. Nevertheless the missionaries succeed in making some good Christians among them by isolating these at first as much as possible, by instructing them afterwards, and inculcating upon them a love of labour and of their religious duties, which may prove a safeguard against the mortal poison of a barbarous civilisation. Christianity makes great steps every day among the American Indians; it softens their savage nature, subjugates their independent and proud disposition, and converts them into docile, generous, and noble creatures, who submit willingly to the manual labour requisite for procuring their permanent well-being. Harmony, tranquillity, and happiness, if not riches, have become the lot of the Catholic tribes; their enemies fear and admire them before imitating them; hunger and misery visit them but rarely; the solitudes resound with their songs of rejoicing and their hymns in honour of

the God of the Christians; the cross planted on the summit of the mountains which tower over these great deserts, and in the prairies vast as the ocean, protects under its shadow the living and the dead, giving to the first peace of mind — the heaven of life, and to the last, supreme felicity — the heaven of eternity.

## CHAP. XLIII.

INDIAN CIVILISATION ACCORDING TO AMERICAN AND RELIGIOUS VIEWS. — BAD SYSTEM EMPLOYED. — MISSIONARIES' CIVILISATION. — PENAL CODE OF AN ANGLICAN MINISTER. — TRADE IN OBJECTS OF LUXURY. — ANECDOTE. — THE FUTURE OF INDIANS. — SALE OF LAND. — THE AMERICAN GOVERNMENT'S CONDUCT TOWARDS AGRICULTURAL TRIBES. — THE HISTORY OF THE SPOLIATIONS OF THE CREEKS AND CHEROKEES. — THE TREATY OF SHERNERHORN. — PROTEST OF THE CHEROKEES. — SPEECH OF THE SPOTTED SERPENT. — VALUE OF INDIAN TERRITORY. — RAPID DIMINUTION OF THE INDIAN RACE. — EPIDEMICS. — CONSIDERATIONS ON THE FUTURE OF INDIANS. — REGRET OF THE CHIEFS AT THE ANNIHILATION OF THEIR RACE. — THE COMING EXTINCTION OF INDIAN NATIONALITY.

I SHALL conclude this work by a few reflections on the civilisation of the North-American Indians. Many writers have already ably treated the subject, but have not been sufficiently explicit. Now it is a difficult one, and requires a profound knowledge of the savage character and institutions, as also of their social position in presence of an active enterprising race, less anxious to civilise than to conquer, and strengthening their conquests not by civilisation, but by extermination. I shall simply relate facts, without any observations on the morality of a system the consequence of which is so fatal to its victims; yet it is impossible not to take into consideration the humane side of the question, and to show the effects that a different system would have produced.

In general the Americans, above all, only consider civilisation, not as a blessing which might polish savages, preserve their natural good qualities, extend the elements of well-being they already possess, reform their faults and vices, and modify their inclinations and character, but rather as a means of clearing this rich and fertile country of an independent, jealous, cruel, or at least useless, embarrassing, and degraded population. Religion, whose solicitude extends over all mankind, has shown that what human philanthropy would not or could not achieve from impotency, was to her quite possible; and that the civilisation of the Indians was a problem easy to expound, and a work equally useful to humanity and the general interests of nations. Missionaries, with no aid but their faith, their zeal, and their love of all the souls redeemed by the Divine blood shed on the mount of Calvary, have gone forward, crucifix in hand, among the great deserts of the New World; and far from attempting to annihilate savages, and destroy their natural character, have raised them to the rank of Christians and men regenerated by an eminently civilising religion. They have preserved the customs and dress rendered necessary by climate and habit to the rude industry of the desert; they have added elements of European industry, useful or indispensable in regions where wants are so few; and have softened the social feelings to that degree that wars have become rare among tribes over whose territory the missionaries' influence has not been paralysed by the advice and instigation of white people; so that civilisation produced by Christianity for these unfortunate people is not a destructive and demoralising work, but one of happiness and improvement.

In vain may the Government of the United States, either from political motives or from a praiseworthy philanthropic intention, try by all means to civilise the Indians, to lengthen their existence as a nation, or render its close peaceful. Success is impossible as long as severe laws are not made to punish merchants who sell them arms to destroy each other, or alcoholic liquors to besot themselves. Efforts have been made to inspire the tribes of the interior of the American Union, transplanted to the borders of the Arkansas or of the Missouri, with a taste for agriculture; but these attempts have imperfectly succeeded, for trappers and merchants make large demands for furs; and the Indians, joyful and happy to return to their habits, pursue anew their wild and adventurous life, hunting animals whose capture offers resources more easily than the slow and painful labour of agriculture. However, Indians have never been allowed time to reap the fruits of their agricultural efforts. They are hunted out of every place allotted to them as soon as their ground gains value, or as their confines are inhabited by white people. And then all kinds of civilisation do not suit the Indians; some attention must be paid to their nature, their antecedents, and their natural capacity. To insist on bringing them immediately to European habits would be as absurd as to try and change the colour of their skins. Their morals, customs, and habits may be modified, they can be instructed in our religion, can be taught certain light occupations which may conduce to their well-being; and all this is easy with feeling, patience, and skill; but suddenly to exact more is absurd, useless, and impossible. European civilisation cannot adapt itself to Red Skins, their ways of living and their wants differing from ours. The good sense and expe-

rience of these children of nature teach them that our education, our institutions, and our colleges would to them be more pernicious than advantageous. Such was the answer made by a chief of the Six Nations at the Congress of Lancaster in the Virginian states, when the offer was made to bring up and educate Indian children in American colleges. "We know," said he, "by experience that your education does not suit us. Several of our young men were sent to your institutions in the northern provinces; they learnt your sciences, but came home bad runners; they knew nothing of the way to live in woods; they could support neither cold nor hunger, knew not how to build a cabin, or to take a roebuck, or to kill an enemy; they spoke our language ill, and were useless in hunts, wars, and councils; and, in fact, they were good for nothing."

Young Indians' education requires particular care and attention, otherwise it would be baneful; it should be conducted on a civilising principle, but subjected to certain conditions. Cheerful, witty, and acute, they are capable of receiving intelligent instruction, adapted to their future mode of living, — to a ranger's habits, to an agricultural, but above all, an active life. They must receive peculiar instructions, such as will call forth their moral and physical faculties, and such, above all, as will influence their parents, who would blush to expose themselves before their children, whose moderation, social, and religious virtues, and energy to do good, and love of improvement, are to be an example to future generations.

Here it is but fair to do justice to the Jesuit fathers, who appear best able to succeed in this task, at once both civilising and Christian. For, prejudice apart, it must be owned that Presbyterian and Methodist ministers, married

or unmarried, have hitherto met with little success; and this is easily understood, for they cannot at the same time attend to the religious, moral, agricultural, and mechanical education of children, and young and old people. There are facts which show that they have generally failed in every part of the Indian territory, of the Rocky Mountains, Oregon, and Colombia; and, with rare exceptions, which we admit without examination on the authority of very dubious reports, they have not ameliorated the condition of a single tribe.

The cause of this failure cannot but be attributed to the means, more human than religious, that are employed in this work of civilisation, in which nothing can avail without Divine intervention. Neither wit nor reason can affect Indians. It is only by the heart, and by their sentiments of veneration towards the Divinity, that they are brought to follow the precepts of the apostles. Ministers seem sometimes to have overlooked this powerful principle; they have preferred having recourse to institutions and rules, the sterility of which has proved their insufficiency. Thus we find in the history of "Praying Indians," a penal code, instituted by an Anglican minister to civilise savages and form their morals; and although this document dates from the seventeenth century, it is worth being quoted here: —

1st article. If a man remains a week or fifteen days without working, he will have to pay five shillings.

2nd article. If a married man commits a fault with an unmarried woman, he will have to pay twenty shillings.

3rd article. If a man beats his wife, his hands are to be

tied behind him, and he will be thus led to the public place and be severely chastised.

4th article. All young unmarried men without places are forced to build wigwams, to cultivate land, and not to feed at the expense of others.

5th article. Women who let their hair flow loosely, or crop it like men, will have to pay five shillings.

6th article. Any woman who goes abroad with her breast uncovered will have to pay two shillings.

7th article. Any man wearing long hair like women will have to pay five shillings.

8th article. All individuals who kill their lice between their teeth will have to pay five shillings.

In the meetings which preceded that in which this penal code was accepted by the Indians, Mr. Eliot, who had generally devoted himself to their instruction, was assailed with the following questions: "How had he known Jesus Christ? Are the English ignorant of Jesus Christ like the Indians? How can a child who is good suffer for its parents' faults? Does Jesus Christ understand prayers said in Indian? How can English and Indians differ so completely with regard to God, since all are descended from the same father? How is it that sea water is salt and river water sweet?" These questions may serve as examples to show with what intelligence Indian education must be conducted, and what care must be taken not to scare those inquisitive minds to whom it has been deemed wise to deliver Bibles as their supreme rule of conduct, and as the *ne plus ultra* of civilisation. It is easy to perceive how much the holy writings require to be explained in order to be understood, and how they should be accompanied with preparatory instruction on

religious, profane, and industrial subjects to obtain any important result; matters which the ministers have neglected too much, thinking them only secondary.

Religious societies, and particularly those of the Jesuits, have, on the contrary, seen their devotion and indefatigable zeal blessed by Heaven; they have rooted out inveterate vices that decimated whole families and tribes; they have baptized whole colonies, who have become fervent neophytes and models of Christian virtues. Unfortunately, settled schools are few, and Catholic missionaries very scarce, so that, obliged to follow the tribes in their emigrations, and wander from one country to another, they lose a great deal of most precious time in these continual travels, and ruin their health by unheard-of fatigue and privations; their stay in each tribe is consequently very limited, and the effect they produce is not such as it would be were they able to command more leisure. In a providential point of view, the good done by religion is the principal and most important of all, since it consists in substituting virtue for vice, softens the morals and character, and renders the natives resigned in sorrow and patient in suffering. This is what isolated missionaries pursue with the greatest zeal among savages. As to the merely material civilisation of the Indians, the Jesuits can more easily than others solve this difficult problem by means of their settled schools, and their brother-coadjutors, who teach agriculture and the mechanical arts to the wandering tribes, and improve the industry of agricultural tribes.

There are men whose only aim is their personal interest and material improvement, who care little for the morality or happiness of those from whom they derive riches, and consider civilisation solely from a

mercantile point of view. In America these men are heard to say: "There is not the least doubt that our commercial relations with Indians tend to civilise them, for it is by these means that they begin to understand the use of articles invented by white men, and which to the Indians are objects of luxury. Red Skins purchase these articles with a surplus of furs or with money, and little by little they become accustomed to them so as to find them indispensable; and thus by degrees they are initiated into our habits." For the Red Skins, this theory is quite erroneous and its practice disastrous. The introduction of objects of luxury causes to all savages an increase of expense as useless as it is dangerous to meet it; they kill larger numbers of animals, the produce of which was destined for the ordinary wants of life. But the traders in furs, who realise great profits, try in all possible ways to augment the Red Skins' wants, so as by the same means to enlarge their trade, and consequently add to their profits. Hence, when they boast of their trade as a thermometer of civilisation, we have a right to suspect their sincerity; for experience shows that luxuries are for savages a fatal epidemic, that spreads misery, vice, and degradation over all the tribes. It has been remarked, that among the Indians an increase of trade diminishes that of articles of first necessity, because, when an Indian has given himself up to idleness and drinking, he thinks neither of hunting nor of his debts; his faculties are blunted, and he no longer possesses his natural aptitude to surprise those animals that produce rich furs.

The Indians do not find more happiness, improvement, or civilisation among merchants, than are obtained by the official means of the United States Government. The

merchants deceive and corrupt them; the Presbyterian or Methodist ministers, in spite of all their good will, are wanting in that self-abnegation which it is impossible for them to feel in presence of wives and children, to whom they are bound by the most sacred ties, who prevent them from devoting themselves to the Indians with all the zeal of which they are capable. Besides, many ministers do not know enough of the Indian language to preach to the Indians in their native idiom, and savages who understand English are in such a minority that it is not worth while to count them. The following anecdote is an example: —

Conrad Weiser, the Indian interpreter, who had gone to Onondago with a message from Government, demanded hospitality of one of his old friends, the famous Canastatego, one of the chiefs of the Six Nations. Happy to meet after a long separation, the two friends were joyous and chatty. Conrad was soon seated on furs spread on the ground, with a meal of boiled vegetables, venison, and rum and water before him. After his meal Canastatego asked how the years since they had parted had passed with his friend, whence he came, where going, and what was the aim of his journey. When all these questions were answered, the old Indian said, "Conrad, you have lived a great deal among white people, you know their customs. I have myself been several times to Albany, and have observed that once every seven days they shut their shops and assemble in a large house; tell me wherefore, and what they do there?" "They assemble," said the interpreter, "to hear and learn good things." "I have no doubt," said the Indian, "that they have told you that, but I do not much believe in their words, and I will tell you why. Some time ago, I went to Albany to sell furs, and to buy blankets, powder, and

knives. You know I am in the habit of dealing with Hans Hanson; that day I had a mind to try another merchant, but first went to Hans Hanson and asked him what he would give me for beavers' skins. He answered that he could not pay a higher price than four shillings a pound, 'but,' added he, 'I cannot talk of affairs to-day; it is the day of our meeting to hear *good things*, and I am going to the assembly.' I then reflected that as there was no possibility of transacting business that day I might as well also go to the great house and hear good things.

"There I saw a man in black who seemed in a great passion while speaking to the people. I did not understand what he said, but perceiving that he looked a great deal at me, I thought that, perhaps, he was angry at seeing me in the house; I therefore hastened to leave it, and went and seated myself outside on the ground against the wall, and began to smoke till the end of the ceremony. I fancied that the man in black had spoken of beavers, and I suspected that this was the motive of the meeting, so that as the crowd was coming out I stopped my merchant and said to him: 'Well, Hans Hanson, I hope you will give me more than four shillings a pound.' 'No,' answered he, 'I cannot give more than three shillings and a half.' I then spoke to other merchants, but all were unanimous in the price. This proved clearly that I was right in my suspicions, and that the pretended intention of uniting to hear good things was only given out to mislead opinions, and that the real aim of the meeting was to come to an understanding to cheat the Indians as to the price of their goods. Reflect, Conrad, and you will see that I have guessed the truth; for if white people met so often to hear *good things*, they would

have finished by knowing some long since, but on that head they are still very ignorant. You know our ways when white men travel over our lands and enter our cabins: we treat them as I treat you; when wet we dry them, we warm them when they are cold, we give them food and drink and spread our best furs for them to repose on, and ask for nothing in return. But if I go to a white man and ask for something to eat and drink, he answers me, 'Be off, Indian dog!' You thus see that they have as yet learned very few *good things*, which we know, because our mothers taught them to us when we were little children, and that the object of all those assemblies is to cheat us in the price of beavers." *

A few words will comprise all that has been said on the subject. Indian civilisation can only be achieved by religion under the intelligent direction of missionaries devoted to their moral and material interests. Industry, agriculture, and other official means employed by the Government of the United States, will never have but a very limited effect and give insufficient results, because savages will always be duped by their cunning civilisers, who only seek to grind them, to dispossess them of what they have, to besot and annihilate them. The miracles of Paraguay cannot be renewed in the great deserts of America, because the Red Skins are too much beset by sharpers without principle, who demoralise, enervate, and degrade those primitive nations from which might be drawn vast resources were they improved. Nevertheless, missionaries, with their regular schools and their annual visits from tribe to tribe, do real good, which the white men with all their efforts cannot easily or soon

* I have taken this anecdote from Dr. Franklin's Works.

destroy. For though the Indian race seems destined to disappear from the New World, it will probably be the result of mixing with the white race and not of destruction. Indian nationality will no doubt be extinguished, but Indian blood will yet flow for a long time in their veins.

In forcing the Red Skins to sell their land and confining them in the Great Desert, it is doubtful if the Government of the United States had in this arbitrary measure other views than those of taking possession of the magnificent territory situated on the east of the Mississippi, and giving more security to the possessions of the white men; but it is known that these forced sales, which preceded the great emigration (equally forced) towards the west, brought ruin and misery on the semi-civilised tribes encircled in the states of the American Union. By the opposition that the chiefs have not ceased to make to the decision of Government, by their reluctance to depart from the spot on which they were born and had grown up, and by the speeches they made on this deplorable measure, it is easy to see that they consider their exile from the east as a fatal blow, which was at once to destroy their tribes, their nationality, and their elements of prosperity, and precipitate them more or less rapidly into the grave.

The Indians are so completely opposed to the sale of their land, that they have several times put to death the chiefs who signed the treaties; whether it was that those chiefs had not the necessary authority to act, or that they had been corrupted with American whisky: and when the Government, informed of these executions, was condescending enough not to ratify the treaties, the

poor savages gave way to the wildest joy, and willingly submitted to the *body-tax*, that is, they paid over to deceased's family a heavy sum to compensate his loss. A curious anecdote is told of the repugnance of the Red Skins to part with their property. The United States Government, wishing to purchase the Martin Islands, that are opposite Michillmiackinock, from the Ottawas, sent a principal agent to the chief of the tribe to which they belonged, to induce him to conclude the bargain. These islands are covered with trees and are rich in parget stones, or plaster of Paris. The official agent observed to the Ottawas that the Government's motive was solely to work the quarries, and that it cared neither for the land nor woods. "In that case," replied the chief, "we will keep the land, and your Government is welcome to extract as much parget stone as it likes."

It is, however, but fair to add that when the American Government began to purchase their territory and dispossess the Indians, the evil was only relative, for they had already ceased to find game in sufficient quantities for their wants and those of their families; and if the constraint employed by the agents had not been polluted with inhumanity, the Government would not have been to blame for forcing the poor populations to seek elsewhere a subsistence they no longer found in countries which civilisation beset on every side and was about to enter upon. There might even be found an excuse for having obliged them to sell for an annuity more than four hundred and fifty millions of acres of fertile land, which the Indians neglected to cultivate. But Government committed the serious faults which the friends to humanity reproach it with, even in the bosom of the

Senate. 1st. To have given way to the Legislatures of the different states of the Union who had directed the expulsion of the agricultural tribes in order to seize on their lands. 2nd. To have employed means little in unison with philanthropic proceedings to excite these tribes, and to have taken no kind of measures for their transport to an immense distance, so that men, women, and children died by hundreds on the way, from want, fatigue, and sufferings and privations of all kinds.

To give an idea of the perfidious manœuvres employed by the American Commissaries to despoil the Indians and hunt them out of their territory, an abridged account of the stripping of the Creeks, with the assistance of one of their most famous chiefs, William M'Intosh, will be enough. This celebrated man, on whom the Americans conferred the rank of general, was of the Cowetaws tribe (of the Creek nation) and of mixed breed. In 1813, he assisted at the battle of Autossee, where two hundred Creeks were inhumanly massacred. At the battle of Horseshoe-bend he joined General Jackson, and greatly contributed to the defeat of the Creeks, who lost five hundred and fifty-seven men, and left in the victors' hands above two hundred and fifty prisoners, mostly women and children.

In 1825, the United States Government, wishing to satisfy the state of Georgia, resolved to take possession of a large portion of land still occupied by the Creeks. M'Intosh and a few other members of the nation leaned towards the Concession, but the great majority would not hear of it. The Commissaries of the Georgian Legislature, knowing the state of feeling, hastily called an assembly of chiefs on a spot named Indian Spring. In this important reunion one of the chiefs arose and addressing the Com-

missaries said: "We have already seen you at the Broken Arrow, and told you that we have no land to sell. Then as now I have heard no complaint against my nation. Called forth in haste we have come to meet you, but do not consider the chiefs here present as having authority to treat with you. General M'Intosh knows that we are tied down by our laws, and that what is not resolved on in our public places, by our general councils, does not bind the nation. I am obliged to repeat to you what I said to you at the Broken Arrow: we have no land to sell. There are here few members of our upper towns, and many of those of the lower towns are absent. General M'Intosh knows that no portion of land can be sold without a grand council and without the unanimous consent of the whole nation; and that if a part of the people wish to leave, they may go, but cannot sell their land, which in that case belongs to the nation. This is all I had to say to you, and now I return home."

The Commissaries did not, however, give up the game: they told M'Intosh and his companions that the Creeks were sufficiently represented by them, and the idea of dividing among them the money that Government destined for the purchase, led the Indians to conclude with the Commissaries. Thirteen chiefs only signed the Concession; the others, more or less, however, were of inferior rank and contemptible characters. Thirty-six chiefs present refused to sign. This treaty of the Indian Spring spread uneasiness on every side, and from that day M'Intosh completely lost his popularity. Subsequently written proofs were found that he had been paid by white men to sell his nation's inheritance. The Indians assembled to judge him, and decreed that the sentence of the law should be executed against him: a hundred warriors were chosen to

that effect, and on the 1st of May 1825 they went to his house, set it on fire, and shot him as he was going out.

The means used for dispossessing the Cherokees of their magnificent territory are equally tainted with knavery which is revolting to every honest-minded person. A certain minister of New York, named Schemerhorn, obtained leave of the Government to adopt a plan, which consisted in bribing with money some chiefs and bringing them to sign a treaty that would bind the rest of the nation. After several fruitless essays he succeeded in forming a council of a certain number of Cherokees, and drew up with them a treaty by which their whole country was to be delivered to the white men. Two years after the ratification of this treaty by the Senate of the United States, the great majority of Cherokees would have nothing to do with Schemerhorn, and consequently whatever he did was valueless in their eyes; hence, when they learnt that his pretended treaty had been accepted at Washington, they denied it, and in a most energetic protest, signed by fifteen hundred Cherokees, declared the treaty produced by Schemerhorn false and unauthorised. In spite of this general protest, the treaty was published at Washington, on the 14th of May 1836, as a national act.

A short time after, the Cherokees, on learning that the party who had signed the contract were going to Washington to see it ratified, met in a grand national council, and sent to the capital twenty of their best sachems invested with all the necessary powers to represent their countrymen. For it was evident to all those Indians that if they would not sell their country for what the *Government thought fit to give*, they would be turned out without any compensation. Their delegates had, therefore, only

one duty to fulfil, which was to get the best possible price for their land. It was then agreed that the decision of the Senate would be accepted, provided the nation submitted. Ross, one of the principal delegates, said on the subject, that he "would not have complained of the decision of the Senate if it had been fully and legally obtained, but the resolution had been submitted to the chamber on the 3rd of March at midnight, just as the Senate was about to separate, and the reporter stated that in his opinion the President ought to allow the Cherokees a sum not exceeding five millions of dollars. This resolution proposed in haste was adopted immediately, though a single opinion forced neither the President nor the Senate to follow it, and yet it is represented to us as a decision, and we are told that we are bound by it."

The delegates having made known to the nation things just as they stood after their mission, the decision was unanimously rejected. But General Jackson, then President, took the affair in hand, and declared that the resolutions of the councils of the Indians would never change his determination, and that he would not hereafter make them any more favourable proposal than the one now offered. That the sum of five millions of dollars was ample compensation for the transfer of all their rights and property, that this was the last proposal, and that not one dollar more would they get, &c.

The negotiations being thus broken off, the Indians were obliged to submit to be dispossessed in virtue of a treaty, which, according to Schemerhorn himself, had only been signed by six hundred persons, among whom were forty Cherokees only, thirty emigrants from Arkansas, and five hundred and thirty women and children. We have only to compare this document with the protest signed

by fifteen hundred members of the nation, to be able to judge of the injustice of those arbitrary and dishonest proceedings. In May 1839, General Carrott received orders from the Government to go to the Cherokees and hasten the departure of those who still remained on this side of the Mississippi. Some of his instructions bore clauses fitter to have come from a police-station than from a minister's cabinet. Thus there were to be found the following passages :—"When you are unable to act from open council by negotiations you will go to the influential men, not as a counsellor but as a *friend;* you will offer them extensive reservations in honorary duties or other rewards, secure even from the chiefs. Your official character will destroy their prejudices; tell them that if they do not go away their rights will be trampled under foot. Make much of the advantages of their situations in the west."

After the details of all those dishonest tricks it will not be uninteresting to read the speech made by the chief called the Speckled Snake, in a council held by the Cherokees, in communicating to them what had passed between him and General Jackson. By these words, beautiful in their candour and simplicity, it will be seen that if the natives had not the material strength to resist the white men's despotism, the strength of reason, right, and sincerity was on their side. "Brothers, we have heard the words of our great father : he is very good. He says that he loves his red children. Brothers, when the first white man came among us the Muscogees* gave him ground, and lighted a fire to warm him. When the pale faces of the south† waged war against him, our young warriors

* The stock of the Creek and Cherokee nations.

† The Spaniards.

drew their tomahawks and shielded his head from the scalping-knife. But when the white man was warmed by the fire lighted by Indians, and had fattened on Indian liberality; he became very great, the summit of mountains did not stop him, and his feet covered plains and valleys, his arms extended to the two seas. Then he became our great father. He loved his red children; but he said, 'You had better move a little further, lest I unintentionally tread on you.' And with one foot he pushed red men beyond the Oconee, and with the other trampled on the groves of their ancestors. But our great father loves his red children, and soon held to them another language. He spoke a great deal, but what he said meant nothing but 'Move further off, you are still too near me.' I have heard many speeches of our great father, but all begin and end in the same way. Brothers, when he spoke to us on a preceding occasion, he said to us: 'Go a little further, you are still too near; go beyond the Oconee and the Oakmulgo, there is an excellent country;' he also added, 'this land is yours ever after.' And now he says the country in which you are settled belongs to you; but go to the other side of the Mississippi, where there is plenty of game, there you can remain as long as the grass grows and the water flows. Brothers, will not our great father join us there also, for he loves his red children and has a forked tongue?"

This noble, simple, and sad language forms a striking contrast with that of the Indians' oppressors; and when we profoundly study the question, we are tempted to ask if the agents of the American Government were not in their words and actions more savage than the Cherokees, the Creeks, and all the other half-civilised Indian nations, whom they dispossess of their property, and whose spolia-

tion amounts to ruin and complete destruction. Yet it would be unjust to throw all the blame on the Government of Washington: it was the Georgian States, who, being the greatest gainers by this spoliation, were the instigators thereof, and its indefatigable champions, till the complete success of these iniquities. The great fault of the Government of the United States was granting the sanction of their authority, for they several times showed themselves the defenders of Indian rights. Thus the President, John Q. Adams, in his message to the Congress of the 5th of February 1827, said: — "It is my duty to say that the executive and legislative authorities of the Georgian States persevere in their encroachments on the Indian territory, warranted by solemn treaties; and if the laws of the Union are to remain unaltered, an obligation of a higher order than that of human authority will oblige the executive of the United States to strengthen the laws, and to fulfill the duties of the nation with all the forces entrusted to me for this purpose."

It is useless to detail all the iniquities committed by the Georgians to gain their ends; but it will be well to give a little insight into the immense profit drawn by them from the plunder of the Indians. In 1802 the Cherokees possessed in the state of Georgia alone seven millions one hundred and fifty-two thousand one hundred and ten acres of land, of which a great part was in full cultivation. It would be difficult for figures to give an idea of the value of such a territory, estimated at several hundred millions of dollars, that is, above half a milliard of francs. But some notion of its wealth may be drawn from the fact that at Frogtown, near the sources of the Cheslotee, begins a gold mine that extends to the extreme west of the country of Carrott, a length of about

ninety miles; the width has not as yet been measured, but is supposed to be about thirty miles towards the south end. Adventurers (according to the Cherokee newspaper, the Phœnix, in the number for June 1832) picked up gold to the amount of millions of dollars, while Indians who took to working in the mines were ill-treated and locked up. To terminate this rapid outline of the spoliations of the Cherokees, it must be added that M'Intosh and the principal authors of the Schemerhorn treaty were executed according to Indian laws, by their countrymen, whose despair and ruin they had occasioned.*

To all these misfortunes that cause the ruin and decay of the Indian race may be added sickness, which among Red Skins immediately assumes the character of an epidemic. To the examples already given in the chapter on Statistics, may be cited a few others equally striking, and likely to give weight to this assertion. The country round the fall of the Columbia was once densely populated, but in May 1823 it was visited by an ague which carried off in one summer four fifths of the population. The inhabitants of several villages had all but perished; and the survivors were unable to bury their dead without the assistance of trappers and merchants; so that plague would probably have carried off those whom fever had spared. In 1830, according to the declaration of Father de Smit, the territory of the Oregon, and above all the borders of the Columbia, were once more ravaged by this terrible scourge, which destroyed two thirds of the inhabitants. It appeared first as an epidemic fever which occasioned a general shivering, followed by a burn-

* In Drake's Collection of the Phœnix, and in the Official Papers of the Senate of the United States, are curious documents regarding this transaction.

ing heat, so intense, that, unable to endure it, the poor sufferers threw themselves into the water to seek relief. Entire villages, says the zealous missionary, were depopulated by this dreadful disorder, others were burnt down to prevent the danger which might be caused by the numbers of dead bodies it had been impossible to bury.

But forced emigrations, sickness, and epidemics, though the causes of great mortality among the tribes of the Great Desert, are, after all, only passing calamities, to which time might bring a remedy. But an evil quite as dreadful hangs over the heads of Indians, and threatens to mow down, in a very short space of time, all the tribes that live exclusively on the produce of hunting; and this is the probable and approaching extinction of all the large game. It is not only beyond the Rocky Mountains that the buffalo has disappeared. But the white men, the half-breeds, and the natives, who inhabit the vast plains watered by the Missouri and its affluents, such as the Nebraska, the Niobrarah, the Mankizita, the Yellow Stone, the Jack River, the Jefferson, the Golotins, the Madison, as well as the countries of the Athabasca, agree in declaring that the buffaloes and roebucks decrease every day to an alarming degree, and that in a very few years the races of these animals will be nearly extinct.

The scarcity of game already begins to spread want and misery among a multitude of tribes, who are obliged to separate into small groups to go and hunt at enormous distances through unheard-of dangers, passing among hostile tribes, and leaving on the way many scalps; while the old men and women and children remain at home defenceless, surrounded with all the horrors of

penury and hunger, waiting the return of the hunters or the arrival of pitiless enemies, who profit by their loneliness to massacre them. Every year are renewed those scenes of cruelty, sad heirlooms of hereditary hatred, implacable and revolting retaliation for crimes formerly committed. As the extent of ground run over by buffaloes tends every day to decrease, and as these animals never remain long in the same place, changing their pasture according to the season of the year, the different tribes naturally invade each other's territory; hence arise continual conflicts, which considerably diminish the number of Indians. In the plains war and famine decimate savages; on the frontiers of civilisation, vice, liquor, and disorders cut them off by thousands.

Will religion be strong enough to vanquish all these fierce elements of dissolution? will missionaries succeed in paralysing at least the strength of these destructive tides which every day carry off some part of the fine Indian vessel, weather-beaten on every side, and the remains of that antique race, throwing into the unfathomable deep mountains of corpses? It is to be hoped so, though they may perhaps only save some stray parts from the gigantic shipwrecks, and if future ages are still to see Red Skins, they will be found bowed down to the plough, planting maize, becoming farmers, and remembering their dangerous hunts, their intoxicating dances, their enemies' scalps, and the calumet of peace only by tradition, and by the legends that they sing while shedding sorrowful tears. The future can be guessed by inference from the past. The agricultural tribes who have formed colonies, and the wandering tribes who have preserved their independence, will be treated as have been the Cherokees,

the Creeks, the Seminoles, the Delawares,—in a word, all the great tribes whose territory was bordered by white populations; that is to say, that one way or the other they will be dispossessed, on any given pretence, as soon as the white men are sufficient in number to command the natives and take their land from them.

Ever since the discovery of America, this system of spoliation has been constantly followed. In the beginning Indians were driven towards the west with something like discretion. But as the European colonies multiplied and strengthened, this policy was more vigorously pursued, and now it marches with gigantic strides. The Anglo-Saxon race, which is considered as eminently civilised, does not seek in the New World to civilise Indians, but to destroy them, to take away their property. The unfortunate savages are always the dupes of the different treaties they make with white people. Therefore do they justly complain of the dishonesty of Americans, who drive them from their native country, from the places of their hunting and fishing, to send them elsewhere in search of what they take from them. On arriving in those unknown countries which are allotted them only for a time, hardly are Indians settled and acclimated than they are driven away anew. Naturally these constant emigrations are fatal to these poor pariahs in interdicting all elements of prosperity, they are prevented reaping what they have sown; they are also fatal to their existence, for at each halt the ground becomes narrower. The produce of hunting and fishing is less abundant, and thus misery rules with implacable severity, and spreads sickness and death in the ranks of the emigrants. It is needless here to repeat the complaints and the cries of indignation, sorrow, and rage, uttered by the Indian chiefs against this policy of cunning

lies, hypocrisy, and dishonesty. Samples have already been given of the speeches they pronounced in presence of the agents of the Government. It is merely necessary to say that if Red Skins submit, it is only because they cannot resist, and that the hatred between tribes prevents them from uniting in imposing force to fight their common enemy. The chiefs do not dissemble the fate that awaits them; they regret the glory of their nation, and cry sometimes like children on the decay of their race they see ready to become extinct without possessing any possible remedy. They know that their graves lie westward, and that the powerful hands of white men push them every day a step further towards the moat that awaits them, to swallow them up for ever. They think of the dear country in which they were born, of the fertile fields and mysterious forests where their forefathers gave way with unthinking gaiety to the pleasures of hunting, of the animated dancing and favourite games that preceded their return to their picturesque cabins. Alas, down there the beloved tombs no longer receive the pathetic care of relations and friends. Those venerable remains repose forgotten in solitudes never more to be visited by them. The white man is come; farewell hunt, play, dance, song, and roaring joy. The Indian has drunk of the bitter cup of humiliation and injustice; tracked like a wild beast, his life and liberty have become amusements for white men. Hunted from river to river, from forest to forest, leaving some wreck of himself at every edge of the harassing road, he arrives at the close of two centuries of struggles, fatigues, and misery, poor, lean, and bereaved of all, at the end of his career. He strives now in profound deserts to sustain the remnant of a miserable life ready to escape him. The approaching extinction of

the Indian race has long been prophesied. But all these prophecies, so tedious in fulfillment, prove that the Indians are more numerous than was generally supposed, and that the great deserts offer more resources than was imagined; and thus, after all, a great people are not as easily extinguished as a man — it requires ages to crush and annihilate it completely. Once more be it said, Indian nationality will no doubt soon be done away with; but the Indian race is yet far from its end. Yet it must be owned the sun has ceased to gild the wigwams of these proud children of nature; he goes down rapidly towards the horizon, and tints for the last time with his red fires those pious homes where he was venerated as the abode of the Great Spirit. But when the orb of day has disappeared in the immensity of the ocean, he will leave behind him a long twilight filled with the charms of reverie, and will spread over the Indian cabin a sad, vague, and poetic light, to reveal to the thinking man, the philosopher, and the Christian an existence worthy of sympathy, a misfortune worthy of compassion, and a death worthy of regret. Lastly, this doubtful light will continue to shine for a long time on the victim of material civilisation and human cupidity, and many years may yet pass away before the last Indian has killed the last buffalo.

THE END.

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